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Triumphs of the Gospel in
the Belgian Congo

Rev. S. N. Lapsley, pioneer missionary to Africa

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THEOLOGICAL SEMINARY

# Triumphs of the Gospel in the Belgian Congo

Being some account of the mission work that has been carried on in the Belgian Congo, Africa, since 1890 by the Presbyterian Church in the United States

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*By*

REV. ROBERT DABNEY BEDINGER

*A Missionary to Africa Since* 1911

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## Dedication

*To*

The memory of Rev. William McCutchen Morrison, D. D., missionary statesman, eminent translator, defender of the weak, humble man of God, who gave twenty-one years of tireless service for the redemption of Africa, and who entered into his eternal rest on March 14, 1918, this book is affectionately dedicated by

## The Author

# Congo's Need

Isa. 44:14.

From his hut of leaves and rushes,
See, a dusky native goes;
Searches mid the trees and bushes
Where the mighty Congo flows;
Finds a tree which suits his fancy,
Cuts a log and homeward goes.

Now with chisel and with mallet
Fashions he the piece of wood;
Then from out a dirty wallet
Takes his *'bwanga,'* strong and good;
Smears it on the ugly fetish,
Which has now become his god.

Ps. 115:8.

And a more degraded creature,
'Twould indeed be hard to find;
Sin is stamped on every feature
Of his body and his mind;
As his fetish, so his heart is,
Filthy, naked, wretched, blind.

Jn. 3:16.

But at last he hears the story
Of the wondrous Grace of God,
Of the One who left the Glory,
And this world of darkness trod;
How He died for guilty sinners,
To redeem them by His blood.

Now we see the native turning
From his idols and his sin;
His enlightened heart is burning
With a strange new love within;
He who once was poor and wretched,
Now is happy, ransomed, clean.

*One* to God has been converted,
*Thousands* still remain the same;
Thoughts and actions all perverted,
Knowing not the Saviour's name;
Serving Satan, not their Maker,
Living lives of sin and shame.

Lord, increase our love, we pray Thee,
Fields are ripe, and servants few;
Teach us gladly to obey Thee,
Give us willing hearts and true
That, responsive to thy bidding,
We may seek Thy will to do.

*—H. Wilson, Inkongo, Congo Belge*

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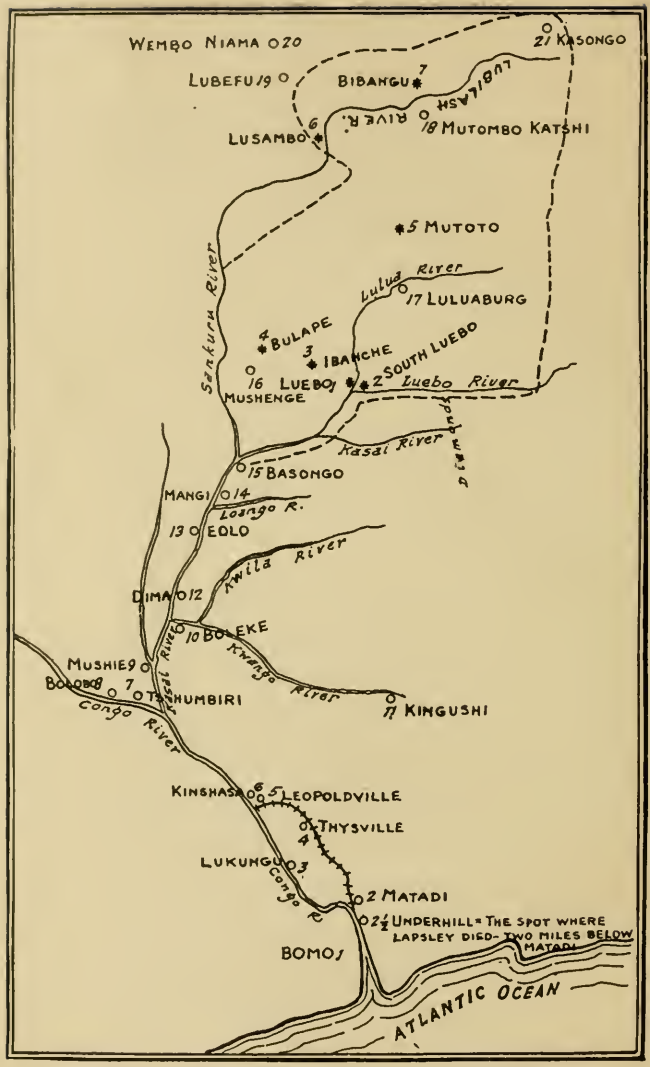


Map of the Lower Congo and Kasai Rivers.

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# Introduction

THE Mission Study Classes of our Church have used recently two text-books dealing with our own work, and written by our own missionaries, *"Fifty Years in China,"* by Rev. S. I. Woodbridge, and *"Day in and Day Out in Korea,"* by Mrs. Anabel Major Nisbet, whose lamented death occurred before her book was published.

The Foreign Mission Committee has no fixed policy in recommending Mission Study text-books. The Missionary Education Movement and The Central Committee on the United Study of Foreign Missions have been of invaluable service to our Church, as well as to other churches in furnishing Mission Study text-books, and their publications will still be recommended and widely used.

The Foreign Mission Committee, however, when an opportunity offers to secure a satisfactory text-book, dealing with our own work, feels that the opportunity should be embraced; and although the Study Classes in our Church used books on Africa only three years ago, it has seemed best to recommend *"Triumphs of the Gospel in the Belgian Congo,"* by Rev. R. D. Bedinger, of our Congo Mission, for use in 1921-22.

More than six years ago Mr. Bedinger was asked by the Committee to write a book on our Congo Mission, but he was not able to write it until the present year, mainly because the Mission was shorthanded, and his whole time and energy were consumed in trying to help hold the work together.

There are three great missions in Africa: the Kamerun Mission of Presbyterian Church (U. S. A.), the Uganda Mission of the Church Missionary Society of London, and the Congo Mission of our own Church. There is no need to attempt comparisons, but it is proper to say that our

own Mission is fully entitled to be classed with the other two. These three missions form a barrier against the tide of Mohammedanism, which is sweeping down from Northern Africa, and it would be a real calamity if these missions were not maintained at the very highest efficiency.

The study of Mr. Bedinger's book will convince any open-minded person of the great importance of our Congo Mission and of the marvelous results which it has attained in spite of scant equipment and insufficient staff, and the effects of a tropical climate.

It is earnestly hoped that this book will be widely used throughout our Church, not only in Mission Study Classes, but in the homes of our people. Whatever may be the future development of our Congo Mission, this book will remain the standard source of information about the work from the beginning to the present time.

JNO. I. ARMSTRONG.

Nashville, Tenn.
June 2, 1920.

# Preface

THIS book is a simple, matter-of-fact story of our Congo Mission. In the attempt to keep it within the requested limits many important and interesting details have been necessarily omitted. It will be well for the reader to turn to the appendices, before beginning the study of the book, in order to gain some conception of the political status of the Belgian Congo.

The book is sent forth with the earnest prayer that it may be greatly used of God for hastening the coming of His Kingdom throughout Africa and the world.

I wish to record my deep appreciation of the generous assistance rendered by the following: my colleagues on the field; Rev. John I. Armstrong, D. D., of Nashville, Tenn., and Mrs. R. F. Campbell, of Asheville, N. C., who read the manuscript and offered valuable suggestions; Miss Hazel Rush, of Charlotte, N. C., who gratuitously put several of the chapters into typewritten form; Rev. T. E. Reeve and Mr. J. A. Stockwell, of the Methodist Congo Mission, who kindly supplied several of the accompanying illustrations; and Mr. R. E. Magill, of Richmond, Virginia. I also thank the different Congo Missionary Societies for the data which has been used in Appendix III.

ROBERT DABNEY BEDINGER.

Asheville, N. C.
June 1, 1920.

# CHAPTER I.

## Following God

(1890-1894)

CHAPTER I.

## Following God

1. The Home Church:
   - (1) The School of Experience
   - (2) Accepting Responsibility
   - (3) J. Leighton Wilson
   - (4) The Tuscaloosa Institute.
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## CHAPTER I.

# Following God

(1890-1894)

The providences of God run through the American Presbyterian Congo Mission like the vein of gold through the stratum of rock.

### THE HOME CHURCH

**The School of Experience.**—It was a severe providence that early in the history of our struggling republic deposited the black man in our midst. In the hard school of experience we have learned, to some degree, how to deal with him, and he with us. This in some measure, at least, accounts for the marvelous success from the start of our work in Africa.

**Accepting Responsibility.**—At the very beginning of our separate existence, in 1861, the first Assembly "directed the longing eyes of the Church especially to Africa and South America." At the close of the Civil War the Assembly resolved that the Executive Committee direct special "attention to Africa, as a field of missionary labor peculiarly appropriate to this Church; and with this in view, to secure as practicable missionaries from among the African race on this continent who may bear the gospel of the grace of God to the homes of their ancestors."

**J. Leighton Wilson.**—This solemn deliverance was kept ever before the Church through the eloquent tongue and gifted pen of the Rev. J. Leighton Wilson, D. D., who had spent nearly twenty years of missionary life in Africa, first in Liberia, then in the French Gaboon.

Rev. Wm. H. Sheppard, D. D.

**Tuscaloosa Institute.**—In 1877 the Assembly ordered the establishment at Tuscaloosa, Alabama, of an institute for the education of colored preachers, and later commended it to the people of God "not only as an important means of usefulness, but as the most direct method yet devised of relieving the Church of the immense responsibility in regard to the African race which has been laid upon it."

**Sheppard and Lapsley.**—Four years later a young colored man, Mr. William H. Sheppard, entered the Tuscaloosa Institute. Early in his boyhood a Virginia lady, Mrs. Ann Bruce, had placed her hand on his head, saying, "William, I pray for you, and hope some day you may go to Africa as a missionary." This made a deep impression, and during the years at Tuscaloosa an earnest desire was quickened in his heart to go as a missionary to the land of his forefathers. Upon graduating he offered himself for service in Africa.

The Committee hesitated to send this untried, inexperienced colored man alone into the heart of Africa. But when, in 1889, a talented young white man, Rev. Samuel N. Lapsley, offered his services in the same cause the Committee gladly turned to Mr. Sheppard. And thus, on February 26, 1890, the two consecrated soldiers of the cross, the white man of Alabama and the colored man of Virginia, sailed from New York as pioneers to found the Southern Presbyterian Mission in the Congo Free State.

## IN LONDON

**The Necessity for an Agency.**—The invasion of a country that had been but recently opened to the white man was no small undertaking. The pioneers had to be provided with the necessary equipment of personal effects, barter goods, money, and food, since these things were unobtainable in the Congo. They had to have a

base to which they could turn from time to time for fresh supplies. Reasons of economy and the great distance made it impracticable to depend upon an agency in America. Accordingly they set their faces towards the great metropolis.

**Messrs. Whyte, Ridsdale and Company.**—On board their steamer was a Scotch elder, Mr. Brodie, who became interested in the project of Lapsley and Sheppard. He rendered them and our Mission a great service in introducing them to Mr. Robert Whyte, head of the firm of Whyte, Ridsdale and Company, wholesale merchants in the heart of busy London.

Mr. Whyte, a Presbyterian elder, is represented in the Mission field by a son who is a medical missionary to China. For many years he has conducted a class of young men in the Regent Square Presbyterian Church, London, with whom he himself has kept in constant touch, although many have gone to the utmost ends of the earth. Since his retirement from business he has, like many public-spirited gentlemen, devoted his time to civic and religious affairs. His great influence in political circles has been of incalculable helpfulness to us in times of stress and trial. Furthermore, he is a personal friend to every missionary. 51 King Henry's Road is well known to many of us by reason of the charming hospitality of Mr. and Mrs. Whyte. He was succeeded in business by his son, Mr. Robt. Whyte, Jr., who has continued to show the same fine courtesies and splendid qualities of his eminent father.

In the providence of God Mr. Whyte placed himself and his firm at their disposal offering to buy, pack and ship their supplies at a nominal cost. For thirty years this firm has served us with singular disinterestedness and unselfish devotion. It has played a most important part in the success of our work. We gladly render thanks not only to the heads of the firm but to the em-

ployees as well, for even down to the humblest man in the packing department they have displayed the greatest personal interest in this missionary enterprise. We express special appreciation for the faithful services of Mr. A. Pawsey and Mr. H. G. Campion, who have had personal direction of our business.

## IN THE LOWER CONGO.

**The Congo Cataracts.**—Sailing from Rotterdam April 18, 1890, on a Dutch trading vessel, our pioneers arrived on May 9th, at the mouth of the great Congo River, which still remains the only means of access to, or exit from, the Colony on the West Coast. The total length of this prince of waters is fully three thousand miles. With its many tributaries, it has six thousand miles of navigable water-ways. It is second in size only to the Amazon. For one hundred miles ocean liners may wind their way, through charted channels, up this wonderful river. But, at Matadi, navigation abruptly ceases at the foot of the cataract region which extends two hundred and seventy miles to Stanley Pool. Today, due to Belgian enterprise and fine engineering skill, a narrow gauge railway pilots one in two days over the Crystal Mountains to the waiting steamers at Stanley Pool by means of which the whole of the Belgian Congo, nine hundred thousand square miles, is open to the world.

**Necessity for Transport Bases.**—In the early days "traffic had to follow the road, which clambered over a succession of steep hills that lay at right angles to the line of progress. It was difficult to obtain porters. The toilsome march, the exacting climate, the conditions of life, so different to those of temperate Europe, cut off many lives in the flush of health and vigor."—Du Plessis. By 1890 sixty thousand seventy-pound loads were being carried yearly on the heads of natives around the cata-

racts for the support of missions, trading companies and State posts on the Upper Congo. Lukungu was the midway point, and here all loads were transferred to caravans from the Pool. It became necessary to establish three transport centers in the Lower Congo. By 1898 the railway had eliminated Lukungu, but Matadi and Leopoldville remain.

**Christian Comity.**—So, a common entrance and common transport bases produced a spirit of Christian comity among missionary societies earlier, perhaps, in the Congo than in other fields. For twenty-five years our transport work in the Lower Congo was handled by different societies, thus releasing workers who could have been ill spared from Luebo. Until recent years, the Swedish Missionary Society and the American Baptist Foreign Missionary Society have served us at Matadi. At Lukungu and Leopoldville, the Congo Balolo Mission acted for us. Many kind deeds have been performed by the English Baptist Missionary Society, and the Christian and Missionary Alliance. We have been hospitably received in their homes. They have ministered to us in times of need, have nursed us through days of illness, and have buried our dead. We can never pay the debt of gratitude we owe them, but we praise God for the providence that gave us such friends. The latter years have brought modern hotels and capable business houses so that we have been able to relieve our friends of the exacting burdens they have long borne for us.

In the Congo the various Protestant bodies work together in the most complete harmony. The English Baptists and the American Baptists have, at Kimpese, on the Matadi railway, a union training school for native evangelists and pastors. There is a union paper called "The Congo Mission News," published quarterly on the English Baptist printing press at Bolobo. This is the organ of the General Conference of Protestant Mission-

aries in the Congo. This Conference is held biennially the seventh session having been convened at Luebo in 1918. Problems affecting the different societies are fully discussed. During the interim a Continuation Committee, which is in constant touch with the Continuation Committee of Edinburgh, acts for the Conference. In the Kasai basin, as will be seen in subsequent chapters, the Congo Inland Mission, the Westcott Mission, the Southern Methodist Mission, and the Presbyterian Mission co-operate in complete accord. The Luebo printing press, at present, does work for the Methodist and the Mennonites.

## SEARCHING FOR A FIELD

The instructions given to Lapsley and Sheppard were sane as well as broad. They were "to ascertain the most eligible site for a new Mission station in West Central Africa." While they were not limited to the Congo Free State, some preference for it was indicated. Having entered the Congo, they were faced with the problem of determining which direction they should turn.

**Lower Congo Pre-empted.**—Owing to the inaccessibility of the interior prior to 1898, the majority of missionary societies followed the line of least resistance in settling in the region of the lower river. This field was entirely occupied.

**Alternatives.**—The railway and river were facts which demanded that the country be evangelized along the rivers, which were being opened for commercial and political purposes. Two alternatives were before them. They might ascend the upper river on its largest tributary, the Kasai.

**Upper Congo Pre-empted.**—There were some inviting fields up the main river, but already several societies had turned their eyes in that direction. The English

Baptist Missionary Society was well established at Bolobo and Lukolela, and aimed at a series of stations which should link up eventually with the work of the Church Missionary Society in Uganda, and of the London Missionary Society on the banks of Lake Tanganyika. The American Baptist Foreign Missionary Society had penetrated as far as Bolenge, which was subsequently transferred to the Disciples of Christ Congo Mission. The Congo Balolo Mission had chosen for its field the district lying in the basin of the Lulonga and Lopori rivers.

**The Kasai Open.**—Hence, by divine appointment, the only open door seemed to be along the waterways of the Kasai system and through it Lapsley and Sheppard determined to enter.

"The Kasai takes its rise far in the south, where Belgian Congo, Portuguese Angola, and British Rhodesia meet; it gathers into one the countless streams that flow from the watershed of the south, from the mountains of the west, and from the plains and marshes of the central regions of Congoland, and, reinforced by the Sankuru (also called Lubilash), the Fini, which drains Lake Leopold, and the Kwango-Kwilu waters, joins the Congo with a flood that is little less in bulk than that of the chief stream." With its tributaries it affords some fifteen hundred miles of navigable waters.

**First Exploration.**—Their plan was to make a trip by the new State road from Leopoldville to Kingushi, on the Kwango river, to push as far as they could on the other side and descend in canoes by the Kasai and Congo. The partial indefiniteness of this plan was due to the fact that the interior of this district was but little known. It would have been unwise to locate on its edge without more definite knowledge and equally so to have passed by this, the first unoccupied territory and

the base of the great Kasai system, which was untouched by Protestant Missions.

**Bolobo.**—Accordingly, while Sheppard sought porters at the Pool, Lapsley took advantage of the kind offer of the American Baptist Mission to convey him in the *Henry Reed* as far as Bolobo to consult with the veteran missionary explorer, Rev. Geo. Grenfell, who, in 1886, had explored the Kwango as far as Kingushi Rapids, one hundred and fifty miles from the mouth. He secured much valuable information and a map of the Kwango. Mr. Grenfell modestly suggested Mushie, at the confluence of the Fini river with the Kasai, as a base more adaptable to future ends than Kingushi. Later it was found that the American Baptists had already applied for land at Mushie.

**Caravan Difficulties.**—Returning to the Pool, Lapsley found Sheppard with twenty-five men. But when the next morning the object of the journey was disclosed, the men took a panic and refused to go. It being impossible to move in that country without carriers, a trip back down the caravan route to hunt new men was necessary. This time Lapsley set out, tramping from village to village, suffering disappointment after disappointment, until he had traversed half the distance to Matadi. At the end of five weeks he was again in Leopoldville with the men required. By this time reports of the hostile character of the natives in the new district of the Lunda and Kwango region had reached the Pool. It was decided, therefore, to abandon the overland trip to Kingushi and to use the men just secured in going by water to the Kwango.

**By Canoes.**—Two canoes were bought and laden with supplies for a two months' voyage. These were lashed to the *Henry Reed* at the invitation of Captain Billington, who conveyed them as far as Chumbiri, a short distance

above the mouth of the Congo. Here, after a brief though sharp spell of fever, Lapsley wrote, December 22, 1981: "Now that I am near the point I have been aiming at so long, the junction of the Kwango with the Kasai, I am dissatisfied, and wish we were able to strike further up the Kasai at once. Though if the other Protestants, or especially other Presbyterians, could occupy the open fields (so promising!) higher up, I should be glad to make the base for them, and let our own enlargement be up the river system that joins the Kasai at Kwango mouth. So you see I am in a strait betwixt two. God only can guide me. I have none other to decide for me." God was guiding and was to decide for them, as will be seen, by closing this entrance and opening a great and effectual door into the heart of the upper Kasai region.

**River Perils.**—December 23 they bade hospitable Chumbiri farewell and with a crew of seventeen natives floated down the Congo to Kwamouth. After struggling sixteen days against the powerful current of the Kasai, they reached the mouth of the Kwango.

Frequently along the way they were not permitted to land at villages, the natives on several occasions evincing open hostility. More than once they were compelled to paddle far into the night until a friendly sandbar in midstream was found. Tropical storms burst, drenching them thoroughly. Schools of hippos at times disputed them passage. Four times Lapsley was stricken with deadly chills and scorching fevers; twice Sheppard was similarly afflicted. At one time four of the crew were ill. More than once the treacherous current swept them upon rocks or beneath the low hanging trees, where they were in imminent danger of being capsized.

**Boleke.**—Despite these hardships, the journey was continued laboriously for twelve days, first up the Kwango, then into the Kwilu river. At last, their food ex-

hausted, the crew sullen and finding no place as promising as that at the mouth of the Kwango, they returned to Boleke, a villege of some six hundred inhabitants. Here the people seemed friendly. A survey of a temporary site was made for a mission station—provided they did not find one afterwards that was better, for the choice was "between the good and better." Two months, lacking ten days, from the time of their embarking upon this exploration they were again in Leopoldville. The same trip is now made by steamer in less than a week.

## THE SECOND EXPLORATION

Before applying for a grant of land at Boleke it seemed wisdom's part to explore up the Kasai as far as possible. "Too, it seemed the unanimous verdict of missionaries and State officers who knew the Kasai that the finest race of people on the river were those found between the Sankuru and Lulua rivers."

**Lapsley's Vision.**—Lapsley and Sheppard did not contemplate stopping at Luebo, but at some intermediate point along the river. Lapsley outlines their plans thus, "We are now on the eve of the most momentous departure we have yet taken. Day after tomorrow we are to start for the Kasai. We take passage in the *Florida* to Luebo. There we intend to buy the needed craft to float back, down to the point which we shall have chosen on the way up, presumably near and below the junction of the Sankuru and the Kasai, in the nearest edge of the great Bakuba race. I am disposed to think the large town in the fork of the Loange and the Kasai will meet our requirements. Why go so far? Why not stop at the mouth of the Kwango for instance? The only reason is that, from all we can see, the finest and the future dominant Kasai tribes are the allied Bakuba, Bashilange (Luluas) and Baluba, living in and near the ellipse, and

Scene on Lulua River.

enclosed by the Kasai, Sankuru, Lubi and Zambezi divide." Subsequent years have revealed the accuracy of the statements and prophetic vision of Lapsley.

**On to Luebo.**—On March 17, the journey of nine hundred miles to Luebo was begun. They were compelled to leave half of their supplies, the *Florida* being already loaded to its capacity of fifteen tons. A "lame boiler" and weak engine made for slow progress. At the entrance to the Kasai river, where the depth is very great and the volume of water outpoured into the Congo is an average of three hundred and twenty-one thousand cubic feet per second, at a rate—in flood time—of five to six miles per hour, the little craft was swung round and swept down three times. It was at this same point some years later that our first steamer, the *Samuel N. Lapsley,* suffered a worse fate, being capsized with the loss of Mr. Slaymaker and twenty three natives.

**Congo vs. Kasai Scenery.**—"The Kasai scenery is highly attractive, and the whole region through which we pass is, economically considered, one of the most valuable in the Belgian Congo. The landscape shows a very different aspect to that of the main river. During the thousand miles' voyage on the Congo, between Stanleyville and the Pool, one becomes weary of the monotonous views. You can distinguish no river banks, no margin of light-green grass, no fringe of graceful papyrus. For mile upon mile you gaze at nothing but a stern barrier of dark and forbidding forest, that comes up to the extreme edge of the water, facing you with silent, mysterious threat.

"On the Kasai the scene is changed. We look with delight upon a different landscape. Instead of the lowering forest, the smiling hills; instead of the unbroken level of tree tops, a diversified background of open hillside and wooded vale; instead of a view intercepted sum-

marily at the river banks, a long vista of undulating country, a horizon of blue hills, and long fleecy cloud strips above. For a long distance above Kwamouth the Kasai flows between steep hills which may rise to a height of five hundred feet. Then the channel broadens out; sand banks become more frequent; many schools of hippos disport themselves in the waters; stately water-birds patrol the banks, huge lazy crocodiles lie basking in the sun. Sometimes the river widens out at its margins into broad expanses like miniature lakes, divided from the main current by a narrow spit of firm sand."—Du Plessis.

**The Lulua.**—As the approach is made to the junction of the Sankuru, the ground again rises to hills of between six and seven hundred or even a thousand feet with clefts in between. In fact, one leaves here the area of the ancient lake basis.

One hundred and fifty miles further the Lulua empties into the Kasai, which rolls to the junction in six streams, divided by five beautiful wooded islands. Although the Lulua rises in the extreme south of Congoland, within a short distance of the source of the head stream of the main Zambezi, it is navigable only from the mouth to Luebo, a distance of about fifty miles. During the low water season, between April and September, only light draught vessels can successfully outwit the numerous sandbanks. For picturesqueness, however, the scenery is incomparable. The banks on both sides of the river are heavily wooded all the way with beautiful foliaged trees. There are many islands and, for much of the way, you steam in a narrow channel, fifty yards wide. Many sharp turns bring to view vistas of enchanting loveliness.

The trip by the **Florida** consumed thirty-one days of discomfort and trial. The **Lapsley** makes the same journey in twelve to fourteen running days.

## IN SELECTING LUEBO

One year and three weeks after sailing from New York our pioneers had found the object of their quest, "the most eligible site for a new Mission Station."

**The place where Stanley met Livingstone in 1871, about 450 miles east of Bibangu Station. Mrs. T. E. Reeve, of the Methodist Mission.**

**Its Openness.**—In the first place, it was open to the white man. "It seems to have been ordered by Providence that we should come at the very instant the Kasai is being opened," wrote Lapsley. The "Society Anonyme Belge" having completed and equipped their line of stations up the Congo to Stanley Falls, were planning that year to open four new stations on the Kasai. This trading company was already established at Luebo. To

their two steamers they were to add four new ones. This meant an open waterway and regular communication between Leopoldville and Luebo.

**Strategic Value.**—Soon after arriving Lapsley writes, "The rage with the white men newly arrived at this El Dorado is to get some of the rare knives and battle-axes" which filtered through from the Bakuba Kingdom. "But to us," he continues, "the interest is, that it is the center of influence from which the lines of trade radiate, the point of contact, the point of attack, on the people of a vast region."

**Populous.**—The district lying in the basin of the Sankuru and Kasai rivers is one of the most densely populated sections of all Belgian Congo. Our responsibility includes five tribes, with their allied and subject races, namely, the Baluba, the Bena Lulua, the Bakuba, the Bakete and the Zappo-zaps. They number scarcely less than two million souls.

**Compact Area.**—The territory containing these tribes may be described as an irregular parallelogram, some four hundred miles in length by two hundred miles in width. Roughly speaking it is bounded on the north by the Sankuru river, on the east by a line drawn from Lusambo through Kabinda to Kasongo Niembo, on the south by the eighth degree of latitude and on the west by the Kasai river to its junction with the Sankuru.

In this compact area we have five stations, strategically placed. The average distance between them is one hundred miles. Two more stations will soon be opened; then our field will be entirely occupied.

**A Unified Language.**—We have not only a homogeneous people but a common language as well.* Buluba-

* It is interesting to note that the language of a people is indicated by prefixing **bu** to the root name; as, **Buluba**, the language of the Baluba; **Bukete**, the language of the Bakete, etc.

Lulua is the mother tongue of the two largest tribes, and is readily understood by the other three tribes. This unique condition is due to the fact that the Baluba, living chiefly in the plain regions, were ravaged by the war-like Basonge and Zappo-zaps, who were armed with European guns, and who distributed the Baluba as slaves in every direction. But this remarkable people held tenaciously to their own tongue, which became quite familiar to their captors and owners. In the economy of missions, a unified language is a powerful factor in the evangelization of races. If our pioneers had located at

**Luebo Campus**

Boleke, or in the fork between the Loange and Kasai, or even at the junction of the Sankuru and Kasai, they would have been stranded among small isolated tribes with separate and distinct languages. Any enlargement would have necessitated the study of new dialects, which would have made subsequent growth very slow. Never was God's hand more plainly seen than in the choice of Luebo.

**Healthfulness.**—The upper Kasai climate has been greatly maligned. Compared with other sections of Africa one would consider it almost a health resort. During the first fifty years of missionary life in West and East Africa, the mortality was fearful. In the Basle Mission, on the Gold Coast, in fifty-eight years ninety-one missionaries died. The Church Missionary Society lost fifty-three missionaries in the first twenty years. Of the first thirty men who came out to one of the Lower Congo Missions fifteen survived for less than four years; three died in less than ten years; and eight withdrew in consequence of ill health. At Yakusu, an English Baptist Station on the Upper Congo, nine out of twenty-five missionaries died within fifteen years.

On the other hand, during thirty years there have been but seven adult deaths among our missionary force. Three of these died during the first five years, two of them in the Lower Congo. The fourth was drowned in the Congo river before he had reached Luebo. The fifth died after four years of service; the sixth, after ten years; and the seventh, after twenty years of unremitting toil, during which time he allowed himself but three furloughs. Some of our colored missionaries have remained as long as fifteen years, and several of the white members from five to seven years, without a change.

But experience has taught us that three years for the first term and four years thereafter are rules that should be strictly observed, if one is to maintain good health and efficiency.

Reasons contributing to the healthfulness of the Kasai district are: an abundance of good food, a temperature almost the same the year round, averaging from 79 to 85 in the shade, cool nights, high altitudes ranging from thirteen hundred to three thousand feet, few mosquitoes and pestilent house flies, no mud, and seldom any dust.

It must, however, be admitted that even under the most favorable circumstances, there are serious drawbacks to a long continued residence in any part of Central Africa. First must be mentioned inexperience and ignorance of the conditions necessary for health. Sometimes the newcomer will not accept advice from the older missionaries. He must learn for himself, often to his great sorrow. Second, there are few physicians to attend the sick in cases of serious illness. At one time our nearest physician was at the Pool, nearly a thousand miles away. Third, there is the ceaseless work, month after month, without any rest or change. Rest in some other place is made impossible, because the modes of travel are so difficult that it is harder work to travel than it is to work on one's station; change of climate is impossible, for there is no escape from the enervating tropical climate. Dull monotony and overwork are responsible for many breakdowns.

## IN FIERY TRIALS

**Luebo in 1891.**—On the arrival of Lapsley and Sheppard the white population of Luebo, consisted of two Belgian traders, one Portuguese trader, and two State officials.

The ground, densely wooded, rises gradually on either side of the river for a distance of about a mile. Fifty yards above the beach the Lulua rapids commence, while two hundred yeards below the little Luebo river empties into the Lulua on the south side. The Luebo falls can be easily heard some distance away.

The missionaries decided to locate on the north side near the Bakete town of Bena Kasenga, about forty minutes walk from the beach. Later a change was made to the present site, which lies amid a cluster of palm trees and commands a splendid view. Bena Kasenga, with a population of about two thousand, was at that

time the largest village in the immediate vicinity. Two hours inland was another Bakete town much larger. A small group of Baluba, located at the rapids acted as fishermen and ferrymen.

**The Bakete.**—"The Bakete were apparently the original Bantu race of the Sankuru-Lulua almost island, extending, however, some of their settlements south of the Lulua. They are a dirty, somewhat retrograde people who have seemingly degenerated from a state of higher civilization, partly owing to the degree to which they have been enslaved by the Bakuba and Baluba chieftains."—Johnston. Today they number probably thirty-five thousand and pay tribute to Lukengu, king of the Bakuba. They are slavishly bound to their customs, undependable, unprogressive and extremely conservative. At that time they made a fair degree of rubber, but their principal importance was that they were middlemen who brought buyers and sellers together on neutral ground. These tradesmen were the Bakuba from the north and west, the Baluba and Zappo-zaps from the east, and the Bena Lulua from the south. Rubber and ivory were the chief commodities attracting the trade of the white man, but the most flourishing traffic among the natives was the slave trade.

**Housing.**—Two houses, each about ten feet square inside and nine feet high to the comb, were purchased from the Bakete and carried in sections to the temporary mission site and there put together again. All Bakete and Bakuba houses are constructed on the same general plan. The roof and the four walls are each a solid whole, consisting of a light strong frame of horizontal and vertical rods, on which are tied layers of palm leaves sewed together in mats. So it took a few hours for the houses to leave the places that once knew them and to be securely established on the station.

**Ants.**—On several occasions our missionaries made rather lively acquaintance with the driver ants and the white ants. The former are from a quarter to a half inch in length with large, sharp pinchers. They will bite, destroy and clean up any animal matter, like grease or oil, as the locusts wipe up the grass. If they once succeed in making an entrance to your house, you must vacate until they have completely ravaged everything edible and obtainable. On the other hand, the white ants, while not so dangerous to you personally, are the most destructive pests in Africa. They are omnipresent and will attack anything save rocks or iron. Eternal vigilance is the only safeguard from their attacks.

**Jiggers.**—"The Jigger, or Chigoe, is very much like a flea (the male) but smaller; the female insect burrows into the feet, often the most tender part. When it has made its way below the epidermis, it swells until its eggs have become mature, often as large as a pea; then it bursts and the little white eggs fall to the ground to commence a new cycle. Its home is South America, more especially Brazil. A vessel arrived at Ambriz, 1872, in ballast from Brazil. Some of the sand was carried on shore and then began the pest in Africa. In 1879 they had reached the Cameroons—and then they spread. To be 'jiggered' is no trifling matter."—Bentley. A European, becoming disabled, hobbled to the Luebo hospital to consult the physician. It required two hours to pick the jiggers from his feet. Unless promptly removed, and the wound disinfected, serious trouble may result.

**Language Work.**—Progress on the language was necessarily slow. Lapsley writes to his brother: "After a long period of aimless floundering, I have got started on the Bakete language with some three or four hundred words, and an idea of the structure, which is worth much

more. But the words most needed, 'life,' 'spirit,' etc., come hard, and Luebo is a hard place to get a language, because five or six other tribes all trade at Bena Kasenga, and many of the slaves that come from the southwest are bought by the Bakete. So how do I know when a word is really Bakete, or only part of the hash spoken in trade at this great market?" It was not until some years later that all efforts to reduce to writing the language of the Bakete were abandoned in favor of the widely spoken and universally understood Buluba-Lulua language.

**Spying out the land.**—From time to time short journeys into the interior were made. Sheppard went overland to Wissman Falls, the head of navigation on the Kasai, reporting many large and friendly villages. His genial nature and tactful conduct soon made him a universal favorite with the people. Lapsley took a trip eastward to Luluaburg in search of workmen. The Bakete, while friendly and willing to trade with the white man, have never shown a disposition to work for him. He secured the men and visited the great Kalamba, king of all the Bena Lulua, and the village of the Zappo-zaps. He found the intervening territory well populated and the people friendly. These itineraries enabled Lapsley to write that their "estimate of Luebo as a center of influence is completely confirmed" by what they had seen.

**Lapsley's Last Journey.**—The need for supplies, as well as the condition of his health, determined Lapsley to return to Leopoldville, a journey which the state of their transport arrangements had long suggested as desirable. Repeated attacks of fever, malarial and hematuric, together with the constant exposures and hardships to which he had been subjected, had greatly impaired his health.

While at the Pool he received an answer from the Governor-General refusing his application for the land at Luebo, on the ground that it was already given away. Since the State officer at Luebo had declared the land unclaimed, Lapsley felt that there must be some misapprehension on the part of the Governor-General. There upon he decided to go to Boma and personally settle the matter at once. Everything was arranged with the Governor-General in the most satisfactory way, and Lapsley returned to the English Baptist Mission at Underhill, two miles below Matadi. During the night he had a slight fever. The next night his fever rose again, and hematuria developed. Everything that kind hearts and skillful hands could accomplish was done for him. The hematuria lasted for thirty-six hours, but the fever persisted, and at noon on Saturday, March 26, 1892, he passed away. His body was laid to rest in the little cemetery among the trees down by the riverside, where sleep quite a number who, like him, had fought the good fight, had kept the faith, and had finished the course.

Lapsley in dying did more for the redemption of Africa than he could have done in living. When the news of his death reached America a quiver passed through the Church as if an electric current had been turned on. The eyes of the Church were focused on the Congo; an interest was created which has never abated; the response was quick and eager. For ten years, prior to 1890, the Committee had urgently called for white volunteers to accompany Sheppard to Africa and Lapsley alone had responded. In the year of 1892 six responded to the call of his death and by 1895, six others, a white man and five colored missionaries, had stood beside the grave at Underhill and had pledged their service to the cause for which he had sacrificed his young life.

His death was a severe but telling providence.

**Re-enforcements.**—Mr. and Mrs. D. G. Adamson, of Scotland, bore the sad news to the waiting Sheppard, whose grief was great. In the same year Dr. and Mrs. D. W. Snyder and Rev. and Mrs. Arthur Rowbotham reached the field. Dr. Sheppard, who had enjoyed a well-merited furlough, returned to the field in 1894 with four colored missionaries, Mrs. Sheppard, Miss Maria Fearing, Miss Lilian Thomas, and Rev. H. P. Hawkins. By this time the Mission had become firmly established and systematic work was advancing despite some losses.

**Losses.**—After scarcely two years of service Rev. and Mrs. Rowbotham were compelled to relinquish the work. A few months later Mrs. Adamson, following a severe case of hematuria, was called to her reward. Mr. Adamson gave up the work, going to America to live. These losses left Dr. and Mrs. Snyder the sole occupants of Luebo, but in a few months Dr. Sheppard and his party arrived.

## THE SPIRIT GUIDING

The first four years were the years of seed sowing and no converts are recorded. The Bakete evinced little interest in the gospel message, while special efforts among the children produced discouraging results. Persistent attempts were made to reach the stony hearts of the Bakuba, but here, too, they met with apparent failure. Boleke, for which application had long been made, was refused by the government, thus destroying the hope Lapsley and Sheppard had entertained for a chain of stations along the Kasai.

In all of these seeming failures God, in His wise providence, was evolving a plan by which the labors of a few years should be crowned with most marvelous success. He closed the entrance to the Kwango valley because this was to become in after years the natural

sphere for the expanding influence of the American Baptists. He kept the doors to the Bakete and the Bakuba tightly barred because He had prepared the hearts of two larger tribes for the gospel, who, when the fulness of time was come, should almost rush into the Kingdom. The first two missionaries were led a thousand miles into the interior, passing by other tribes, to these two prepared tribes, the Baluba and the Bena Lulua. And, through the succeeding years the same guiding, controlling, blessed Spirit has made manifest His presence and His power. "Not by might, nor by power, but by my Spirit, said the Lord of hosts."

## CHAPTER II.

# Gaining the People

(1895-1905)

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(1895-1905)

"There is not an existing race of men in Africa that is not emphatically human and capable of improvement." —Johnston.

### HUMAN KINDNESS.

The Kasai native is intensely human. He feels, thinks, loves, acts very much as the rest of mankind. He responds eagerly to kind treatment. He was quick to see the difference between the missionary and other white men, who came for conquest or for personal gain. The missionary came seeking neither his land nor his treasure, but his heart. He brought a wealth of sympathy, love and understanding. Yet the suspicions of the natives were not laid aside all at once. In this chapter we try to show how their suspicions were overcome and confidence was gained.

**The Handshake.**—Handshaking was not a universal practice before the advent of the missionary, although it was characteristic of some tribes. Certain missionaries prefer to follow the native custom of clapping the hands when exchanging greetings, but a hearty handclasp breaks through prejudice and establishes a basis of mutual understanding more quickly than anything else. The new missionary may resent at first the press of the throngs and the damage to his once spotless linen. But he soon overcomes the annoyance, forgets the filth, and delights in the pleasure his kindly act has brought. It was the Saviour's touch that thrilled the leper's soul, filling his heart with undying gratitude. And so the

friendly handshake has quickened feelings of love and trust in the heart of many a Congolese, preparing an entrance for the word of truth.

**Ransoming Slaves.**—The story of the slave trade in Africa is well known to the student of history. The entire region around Luebo has been for generations a center for this traffic. For years the Congo Free State gave its tacit, if not its open, consent to the iniquitous traffic in human life carried on by Portuguese half-castes and powerful native chiefs like Zappo-zap at Luluaburg, and Pania Mutombo near Lusambo. There was a provision whereby whites might ransom slaves, who then came under the control, or "guardianship," of the ransomer for seven years; after this the slave was at liberty.

**Liberés.**—These Liberés (freedmen) had to be registered as such before the State official. Perhaps this was intended as an ameliorative measure, but later it had to be abolished because of its abuse, even by the Government, which used the unfortunate creatures as soldiers, laborers, porters and servants. Our early missionaries took advantage of this provision not only to ransom many slaves, but to give them their freedom at once. They recognized that holding them for the legal period of seven years was merely a prolongation of forcible servitude.

**Fixed Price Redemption Law.**—Some years later our Mission obtained for the Luebo district a law known as the Fixed Price Redemption Law. The price was first fixed at eight pieces of cloth, valued at about eight dollars, which was below the market value of a slave. So numerous were the demands for redemption that the State official soon found himself in difficulty and doubled the price, which was much above the market value. Still the people flocked to the Mission and to the State to be redeemed. Seeing the danger to his lucrative trade,

Zappo-zap complained and the law was annulled. The Mission appealed to the Governor-General for a reissue of this law, which had proved so practical and beneficial in its workings. He replied that, as slavery did not legally exist in the Congo, certificates of freedom from slavery would obviously be illegal and therefore he refused to grant any remedial legislation. Domestic slavery, with all its harrowing details, still exists in the Kasai.

**Brick Yards at Luebo**

**Reason for Luebo's Growth.**—It is interesting to note that the growth in the native population at Luebo has been largely due to the sympathetic attitude of our Mission towards the slaves. Two-thirds of its inhabitants, or something like twelve thousand, either have been, or still are, slaves. Moreover, these are not fugitive slaves, for we have never taken one such from his master, nor taught that he should leave his owner until he had redeemed himself. Many liberés returning from their servitude in the Lower Congo, or elsewhere, found that the missionary loved them, and they settled where kindness and protection were to be had.

**Kasongo Paul.**—One of these redeemed slaves, now an honored elder of the Luebo Church, is Kasongo Paul. Back in the nineties, just as day was breaking over the great plain that stretches along the Lubilash river, some three hundred miles east of Luebo, a raiding party of Basonge cannibals suddenly surrounded an outlying village of the Baluba chief, Mutombo Katshi. Men, women and children were seized as they darted from their huts. Those who resisted were shot down, houses were burned, and the raiders were off with their spoil. Having been sold and resold, the lad Kasongo finally reached the Luebo market, where he was redeemed by Rev. S. P. Verner and was placed in the Mission School. In the course of time he became a convert, then a teacher in the Training School, and finally an evangelist in the village of the Zappo-zaps, relatives of his Basonage captors. His dependability, faithfulness to duty, loyalty to the Mission, success in winning the confidence of children, although childless himself, and his unfailing hearty good humor, are some of the characteristics that have placed him in the front rank of native leadership. As a deacon, he served with conspicuous ability. Six years ago he was elected to the eldership and today is one of the outstanding men of the Luebo session. His wife Mponga is a consistant Christian worker, a leader in the local Woman's Auxiliary. Their domestic life has been described as approaching very near to the ideal Christian home.

**"Palavers."**—The three words the new missionary first masters are bualu, *"palaver,"* nsala, *"hunger"*; and cianana, *"nothing* or *worthless."* Bualu is easily first in importance. Every circumstance of the native's life—food, sleep, a journey, speech, birth, marriage, sickness, religion and death—is a palaver. Even a stomach ache is a "palaver of the insides." All day a group of men sat "talking a palaver." At sundown the missionary

lightly inquired, "What! Have you not finished?" The smiling answer came, "Do palavers ever cease?"

This characteristic trait of mind has been wonderfully used for the spreading of the gospel message. The "palaver of God" has become the burning topic of conversation in countless villages. The native cannot help making a palaver of it. He must talk about it.

**Palaver Sheds.**—Quickly our early missionaries seized the opportunity of gaining the good will of the natives by lending a sympathetic ear to their numerous affairs. For many years each Mission Station has had its palaver shed with a missionary in charge who devoted from one to six hours daily "hearing palavers." Now the greater part of this important Mission work is conducted by competent elders, who appeal to the missionary only as a last resort.

**Rev. Motte Martin.**—In this respect the work of Rev. Motte Martin is unique. The palaver shed in his backyard has become famous. The influence he wields is enormous. For hundreds of miles the natives come to seek his advice, and act upon it. He gives himself to them without stint, exercising infinite patience and tact in dealing with them. The years of intimacy with the palaver shed have brought to him a knowledge of the native mind, language, customs, proverbs and folk lore unequalled by any other white man in the Kasai. He makes daily use of this knowledge to press home important lessons. On a recent tour among seventy-one outstations Mr. Martin received into the Church seven hundred and eighty-six converts, settled blood-feuds in twenty villages, and secured strong native legislation against the evils of laziness, debts, "medicines," child marriage and other forms of slavery.

**Oral Teaching.**—As in the days of the early Church, before the Gospels were written, the Christian religion spread through the means of the oral testimony of its

Rev. W. M. Morrison, D. D.

converts, so it has been in the Kasai. During the first years we were compelled to rely upon this form of instruction alone. It was several years before a primer was in use and eight years before the first portion of the Bible appeared.

After the language had been reduced to writing and text-books had become common, oral teaching continued to maintain a large place in the work of evangelization. A large per cent of the natives cannot read yet. Evangelists and teachers possess catechisms, Bibles and hymn books, but the masses are still dependent upon the spoken word. Our small printing press has never been able to keep up with the demand for literature. The instruction of catechumens, the daily evangelistic services, and the Sunday School lessons are given orally. Oral teaching plays an important part in gaining the natives.

**The Printed Page.**—Souls may be won by means of oral testimony, but no permanent progress can be made by the native Church until its members can read and study the word of God.

**Reducing the Language.**—In the early days before translation work could be done the language had to be reduced to writing. Rev. S. N. Lapsley was cut off ere he had made much progress in this line. Rev. D. W. Snyder did considerable work on the Bukete dialect, getting out a primer and translating several hymns. However, the real constructive work on the language began in 1896, soon after the arrival of the Rev. W. M. Morrison, D. D., who was destined to attain front rank among African translators and missionary statesmen. His great mind quickly grasped the unusual linguistic situation at Luebo. The missionaries had been struggling with the peculiar jargon of several tribes, a mixture of Bukete and the common trade language. Moreover, he saw that the Bakete were indifferent and unresponsive, whereas the girls in the Home, the workmen, the inquirers, and

converts were from the Baluba and Lulua tribes. Baluba slaves and liberés were settling around them by the hundreds. Why lose time reducing a language whose people were not prepared to receive the gospel, when here was another great race eager for it? His wise counsel prevailed and the Mission set him apart to reduce the Buluba-Lulua language to writing.

**Dr. Morrison's Translations.**—By 1906 Dr. Morrison had published a Dictionary and Grammar, a colossal work containing 417 pages, the Parables of our Saviour told in paraphrase, the Miracles in paraphrase, the Epistles to the Romans and First Corinthians subdivided into simple sections and also in paraphrase, and a Catechism based on the Shorter and Child's Catechisms and the Free Church Catechism of England. The late Dr. H. Grattan Guinness, of London, said that this Catechism, with its epitome of doctrine and life, constitutes one of the most striking features of our work. It is taken as the basis for instruction of all inquirers and is widely committed to memory by the children and all who have any connection with our Mission. In 1913 he published a book of 532 pages, entitled, "Lessons from the Whole Bible." It contained 150 selected passages translated literally. Interspersed between these passages are paraphrased statements of the intervening history. It is thus a complete Story of the Bible. Just before his death in March, 1918, he had completed the literal translation of the four Gospels and the Book of Acts. This book is now appearing from the press of the British and Foreign Bible Society. He also translated numerous leaflets, school books and hymns. Of the 125 choice hymns in our Hymnal, Dr. Morrison translated fifty.

**Rev. T. C. Vinson.**—In 1916 the Mission appointed Rev. T. C. Vinson to assist with the translation work. He began with the Old Testament and had completed the first six books before Dr. Morrison's death, when he

was transferred to the New Testament to carry on the latter's work. The entire New Testament is now being published.

**Others.**—Mention must also be made of the following translations: The Gospel of Mark, by Rev. J. McC. Sieg; a Physiology, by Mrs. C. L. Crane and Dr. L. J. Coppedge; an Arithmetic and several Readers, by Rev. C. L. Crane; the Parables of Christ and several Readers in the Bukuba language, by Mrs. A. L. Edmiston, a talented colored missionary. She has compiled a Dictionary and Grammar of the Bukuba dialect, but it has not yet been published. Rev. C. T. Wharton has also done good work on the Bukuba tongue, and has translated the Catechism and the Apostles's Creed.

In spite of this progress we are far behind in this field. We have no Christian literature except portions of the Bible. This is a sphere of wonderful opportunity for some talented educational man.

## BOYS INSIDE THE "FENCE"

**Government Policy.**—A "fence" in African parlance means the missionary's compound or yard. In the early years of the Mission it was a daily occurrence to see little children in the hands of cruel traders being sold into permanent slavery for one, two and three dozen bandannas a head. It is with deep regret that we feel compelled to say that, almost from the beginning of its history, the Congo Free State had directly or indirectly encouraged slave raiding. The strong men and women thus caught were forced into labor service for the Government. The children were either turned over en masse to the Roman Catholic Missions, or left in the hands of the raiders as spoil to be sold. A few of these slave children were placed with us to train and educate, but soon this ceased on account of our bitter disapproval of

**Type of village boys who enter the "Fence." Left to die. A sleeping sickness patient.**

the policy of the Government. Many children were redeemed by the missionaries, the girls entering Pantops Home, and the boys "sitting inside the fences."

**Homes for Boys.**—Thus each individual missionary "fence" became a home for boys. The advantages these boys secured were so marked that before long the applications for admittance could not be met. On itineraries the missionaries would be literally beset with eager little applicants. Parents came long distances pleading for the acceptance of their children. Small boys seven and eight

years of age have walked a hundred miles and, appearing before the missionary, dust covered and travel worn, have declared resolutely, "We have come to stay! We won't go back home, we won't!" With such a spirit prevailing we might have accepted many hundreds each year. Lack of missionary force and equipment compelled us to limit the choice to "strategic" children, such as the sons of prominent chiefs or those of marked ability and promise. In 1911 there were one hundred and twenty-five select boys in the "fences." Among them were princes and future rulers, the sons of Lukengu, Kalamba and Zappo-zap, the three dominant chiefs of the Kasai.

**Fruitage.**—Doubtless more than a thousand bright lads have spent from one to ten years under the personal tutelage of the missionaries. Many of them have grown to manhood. It is not surprising to find them leaders in all departments. Mandungu is the head printer; Kayimbi, the assistant manager of the Mission Store; Mudimbi was for years the chief elder of Luebo, but has now been transferred to the Methodist Mission at Wembo Niama. Scores have become evangelists. Many have returned to their people bearing the printed tidings of their Redeemer. Who can measure the influence of these boys in opening doors that had long been barred against us?

## PANTOPS HOME FOR GIRLS

The slave girls were placed in the Pantops Home. It was first intended as an orphan asylum for these motherless little ones. As the years passed and these ex-slaves developed into splendid young womanhood, the selective principle had to be applied for the girls as for the boys. Scores of applicants are constantly turned away.

**Above—Heathen Women**
**Below—Christian Women**

**The Condition of Women.**—To appreciate fully the meaning of this home one must understand something of the conditions of the Kasai women. While there is no abominable system of confinement as in the Orient, yet there are many cruel customs that make her existence almost intolerable. Most of them center around the marriage relation. Here are some of the problems confronting work among women: Impure heathen practices of young girls, dulling their minds and consciences to a horrible degree; most corrupt marriage laws; slavery still practiced and legalized under the guise of polygamy,

which, though discouraged, is not forbidden; the laws of inheritance by which a heathen son may inherit a Christian father's wife, a brother a brother's wife, and have full power to enforce a polygamous marriage although the woman may be a Christian and violently opposed to such a union; child marriages; and lastly, girls bought for the purpose of bringing in money to their owners through lives of immorality. Connected with these revolting customs are the most degrading superstitions. It is not strange that women cling to their superstitions and heathen "medicines" with a far greater tenacity than do the men. Probably this is because so many of their beliefs are connected with child birth and the health of their children, or because, having been the slaves of the men for so many generations, the women cannot be reached by appealing to their reason so readily as can the men.

**A Contrast.**—Blessed, indeed, are the girls who may exchange the foul and loathsome atmosphere of village life for the pure and uplifting environment of the Mission Home. Here they learn to make suitable clothing, to read and write and are given a Christian training. Here they are taught the sacredness of their bodies, the sanctity of the marriage relation and the crowning beauty of motherhood. From here they go forth, at the age of eighteen, usually mated to young evangelists, with bright faces and shining eyes, either to their own villages or to more distant fields bearing messages of cheer and love and hope to their less fortunate sisters. Some, indeed, lapse back into heathenism, but these are relatively few. The majority remain true to the teachings of the Home, and in them lies the hope for the emancipation of womankind in the Kasai.

**Bukumba.**—Bukumba, the little hunchback nurse of young George Motte Martin, was a product of Pantops Home. The hump on her back was a mark of cruel

Girls of Pantop's Home.

heathenism. In a moment of jealous rage one of the many wives of Bukumba's father seized the helpless babe and deliberately maimed her for life. Her father, a prominent chief who afterwards embraced Christianity, brought her to Luebo for care and training. Many friends here at home came to know her merry laugh and beautiful character.

**Miss Maria Fearing.**—The story of Pantops Home is not complete without some mention of this consecrated colored lady who was its efficient matron for twenty years. Although forty-five years of age, she volunteered for service in Africa. She owned a house and lot in Anniston, Alabama, which she sold, in order to carry out her purpose, and added thereto a small sum of money which she had in bank, the savings from her wages for years past. With the funds thus secured in the most praise-worthy self-denial she proposed to defray her own expenses to Africa. She was accepted and sent out in 1894. Always frail in body, nevertheless, she gave herself to the training of the young girls under her care with a devotion rarely equalled anywhere. The girls loved her, and the missionaries admired and respected her. She took only one furlough, and this at the end of ten years of service. Owing to repeated at-

tacks of fever and the increasing infirmities of age, she retired in 1917 from active service and now resides in Selma, Alabama. May this striking instance of the devotion and consecration of this unpretending colored woman stir the hearts of all to a warmer appreciation of the African race at home as well as abroad.

It is interesting to note that from the beginning we have always had connected with the Mission some colored missionaries from the Southern States. In all there have been eleven. At one time the colored members outnumbered the white. Moreover, in the Congo we have never drawn the color line. Each man and woman is apportioned his work according to his ability. The colored receive the same salary and have the same vote in all the affairs of the Mission, as the white missionaries. The most cordial and harmonious relations exist between the two races and undoubtedly this close relationship has been a strong factor in the remarkable success of the Mission.

## EDUCATIONAL WORK

**A Testimony.**—In 1908 the English Consul, Mr. W. T. Thesiger, made a tour of a part of the Kasai district. He voluntarily gave the following testimony: "As regards education the work of the Luebo Mission struck me as having been astonishingly successful especially among the Lulua and Baluba, who seem to be animated with a passionate desire to learn to read and write. Everywhere I found schools crowded during the work hours, and I must have received a score of petitions during my tour from the smaller villages, asking that I would give them a letter to the Mission in order that they, too, might obtain a teacher. Under these circumstances it was not surprising to learn that the Mission schools and printing press were unable to keep pace with the demand."

**No State Schools.**—Thus the school room is a strong factor in gaining the people. Apart from a few schools run by Catholic Orders and supported by the Government there are no State institutions in the Congo. The important work of education is sponsored by the Missions.

**The Bible, Our Text Book.**—While their thirst for knowledge does not mean that these eager souls are always desirous of accepting Christ, yet no pupil ever leaves our schools without having the plan of salvation presented to him. It has been our policy from the beginning to use the Bible, or portions of it, as the chief text-book. There are six grades in the day schools. In the first three grades Bible Stories are told to the pupils. In the fourth grade the Parables of Christ constitute the text-book; in the fifth, a paraphrased translation of Romans and First Corinthians; in the sixth, the pupil must be able to read fluently any passage in the Story of the Bible. The alphabet, spelling, arithmetic, and physiology are taught in the proper grades.

**Memory Work.**—The session lasts from two to three hours daily. The first twenty minutes are devotional, hymns and passages of scripture being taught to all. Their remarkable memories enable them to commit easily long selections. The absence of a written language in the past, necessitating the storing in their minds of every business transaction, every palaver, has developed the memory to an extent that would be considered abnormal in European and American children whose advantages have been greater. By reason of this fact the leaders of the Wednesday and Sunday night prayer-meetings throughout the length and breadth of the land can repeat from memory any particular passage they wish to expound. The average native child will learn more rapidly than the average American child, but with age advancement is slower. The boys are generally brighter

than the girls. It is difficult to make much progress with the married women. Education for the masses is purely elementary. Except for our evangelists higher education is neither practicable nor necessary for the present.

In 1919 there were enrolled in the day school 17,484 pupils.

## SABBATH SCHOOLS.

Lessons based on the International Sunday School Lessons, prepared by a committee at Luebo, are distributed to all missionaries and evangelists. Each Sabbath the same lesson is taught on all Mission stations and out-stations. The pupils learn these lessons by heart. The Sabbath Schools are, therefore, an important feature of our educational work. In 1919 there were 32,075 Sunday School scholars, including men and women.

## EVANGELISTS' TRAINING SCHOOLS.

**Station Training Schools.**—Each Mission Station has its school, separate from the day school, for the training of evangelists. The majority of the candidates come from the out-stations. A course in manual labor from two to three hours daily is compulsory. Every day they go out in groups, either in the early morning or in the late afternoon, to nearby villages where they conduct evangelistic services and teach the catechism. In this way every village within a radius of several miles is reached by the gospel. For years it was the policy of the Mission to send these men to the out-stations as soon as they became proficient in reading and writing. This was made necessary by the frequent calls for their services and the need of occupying the territory before the opportunity closed. In consequence a number had to be sent out with inadequate preparation. In 1919 there were 867 students in these schools.

**Theological Seminary.**—But in 1913 a Theological Seminary, with higher entrance requirements and offering thorough courses, was organized at Luebo. It was transferred to Mutoto in 1917. The Station Training Schools are feeders for the Mutoto Theological Seminary, a fuller description of which will be given in the next chapter.

## INDUSTRIAL EDUCATION.

**Two Principles.**—Two fundamental principles underlie industrial work. First, the attainment of a Church supported by the natives through the thrift and industry of their own hands. The time is past when we may merely teach the native to become a Christian and then leave him in his poverty and squalor where he can be of little or no use to the Church. Second, the preparation of the native to take the largest and most influential position in the development of the Colony. Practically the only thing open to the Congolese is along the mechanical and manual lines.

**Mechanical and Agricultural Possibilities.**—The natives have marked mechanical skill. As we travel among them and see the art displayed in their pot making, in their mat making and weaving, we find talent and real genius which need only to be turned in the right channel to prove a benefit to the civilized world. European demands have already deprived him of the rubber and ivory of his land. He will derive little benefit from the great mineral wealth of his country, consisting of iron, copper, tin, and diamonds, for these too are being exploited by the white man. But undoubtedly his great future lies in the soil. He is closer to the soil and to agriculture than even his American brother, or the Indian, as he naturally subsists on the few products that he gathers by rude methods of cultivation. As the Eu-

ropean and Asiatic countries turn more and more to manufactories Central Africa will take a prominent part in the production of the food supply of the world. Rice, corn, sweet potatoes, and numerous other vegetables, also coffee and coca beans flourish there. Such fruits as oranges, tangerines, limes, lemons, bananas, pineapples, grapefruit, avocado pears, ox-hearts, mangoes, and pawpaws grow prolifically. Cotton has been successfully introduced and within a few years will be a factor on the market. Why should the Congo native be used merely as an instrument in the hands of the foreigner instead of getting the benefit from the soil that belongs to him? The greatest fault of European control is that it Europeanizes the native instead of teaching him to use that which is closest. The native is inherently lazy, not because of his race but on account of his climate and the fact that he does not need to exert himself to obtain a subsistence. To the missionary more than to any other is due the development of any moral responsibility on the part of the native to work with his hands.

**Mission Activities.**—Our Mission has always recognized the industrial training as an important duty, but lack of force and equipment has greatly handicapped us. Probably very few recognize the enormous amount of industrial work that enters into Congo mission life. In China, Japan, Korea and Latin America the missionary may let the contract, and need trouble very little about his house. In the Congo he must plan, contract, superintend and largely construct all his buildings. This consumes time, especially of the ordained man, which should be given to the work for which he went. Yet, in this he finds opportunity to instruct and enlarge the desire and the scope of the native's life. During thirty years thousands of natives have been employed by us and have been taught useful trades, such as brick-making and brick-laying, carpentry, house building, running

steamers, sewing, cooking, and improved methods of farming. In the printing office they have been taught how to set type, correct copy, bind books, and to do everything connected with the office. In 1915 this department turned out 33,400 books, pamphlets and papers.

**Carson Industrial School.**—At Luebo we have a magnificent Industrial School building erected and equipped through the generosity of Mr. and Mrs. R. C. Carson, of Whiteville, North Carolina. Here, under the capable and enthusiastic leadership of Mr. C. R. Stegall, young men are being fitted to cope with the rapidly changing conditions of life. Since the natives have practically no furniture, not even chairs, it requires no prophet to foretell the industrial revolution that is sure to come as the result of the influence of this school. Incidentally, the homes of missionaries are being supplied with all necessary furniture from the Carson Industrial School at about half the European cost, when the expense of transportation is included. A saw mill supplies the Training School with lumber. It is interesting to note that there are great virgin forests, containing mahogany, ebony and hundreds of other kinds of timber, that have never heard the sound of the lumberman's axe.

**Agricultural School.**—An Agricultural School, in its infancy, is located two miles from Luebo on our 250-acre farm. It supplies the twenty odd missionaries and the 200 children in the Pantops Home and the "fences" with all kinds of vegetables. When properly equipped we hope to have a great work like that of our Church at Lavras, Brazil. Two agricultural men are urgently needed to develop this work.

**Trained Men Needed.**—The call for industrial, agricultural and business men is the outstanding need of our Mission today. Steamboats must be run; stations must be laid off; homes, hospitals, schools and churches must

Furniture made by the boys in the Carson Industrial School, Luebo.
Brick-laying by boys in the Carson Industrial School.
Mr. C. R. Stegall and some of the boys in the Carson Industrial School.

be built; business must be carried on and natives must have industrial training. In the past most of this mechanical work has been accomplished by preachers. But trained men are required. Not only will they save money and give us better equipment, but they will also release ordained ministers for the teaching and the ministry of the Word. Pastoral work has suffered and golden opportunities have slipped past unchallenged because we ministers have been compelled to turn aside to build houses, run steamers and keep accounts.

**Mr. W. L. Hillhouse.**—This wonderful opportunity to release preaching power moved Mr. W. L. Hillhouse, a layman of Calhoun, Georgia, to consecrate his life to industrial work in the Congo. Although past fifty years of age he relinquished a successful business career and went out in 1914. Seldom has it been given to a man, within the brief time of six years, to impress the stamp of his genius upon mission work as Mr. Hillhouse has done. Every station, save one, can show evidence of his constructive labors. His only regret, shared by the Mission, is that he did not go out thirty years earlier. Are there not other younger, consecrated laymen who will join hands with this noble, experienced, Christian man? "The men who do these things will add to a vocation a glorious opportunity to preach through their lives and works a gospel as strong as any preacher ever uttered."—J. W. Allen.

## "THE STEAMER OF GOD."

**Its Necessity.**—Since we are nine hundred miles from our nearest base, Kinshasa, and are compelled to import from Europe or America our clothing, provisions, barter goods and other requirements, a steamer is a necessity. The same is true of most Congo Societies. At first it was believed that Government and trading steamers would meet our needs, but these soon proved in-

adequate for their own wants. Consequently we began to suffer from poor transport communications with Stanley Pool. Hundreds of loads lay there for months spoiling, while at Luebo the missionaries were facing dire want.

"The Steamer of God," The S. N. Lapsley.

**The Two Steamers.**—The children of the Church gave the first *Lapsley*, but it soon proved too small for our growing work. Moreover, it was not properly made for contending against the rushing currents of the Congo river. Therefore the sad disaster to it, to which reference has been made, was not surprising. The crisis was met in a remarkably short time by the children of the Church who contributed $40,000 for a stronger and better boat. This boat was made in Glasgow, Scotland, and shipped in sections to Leopoldville, where it was put together by Rev. L. C. Vass and Mr. W. B. Scott. During fourteen years it has been a source of economy and blessing to us.

**An Evangelizing Agency.**—Its possession can be justified only on the ground of transport necessity. Yet it has been blessed of God as an evangelizing agency. Along the Kasai and Congo rivers it is known as "The Steamer of God." An evangelist conducts religious services, a day school, and inquirers' class for the forty woodchoppers and the twenty odd members of the crew. All this is under the supervision of the Captain and his wife. Between Luebo and the mouth of the Kasai river are vast territories unoccupied by any Protestant Society. But there are trading houses, rubber plantations and Government posts. At these points are to be found colonies of Baluba, many of them our converts, who have been recruited from Luebo.

**Mangi.**—The Belgian manager of the plantation at Mangi, the brother of a Catholic priest, observing that the natives worked better under some religious influence, gladly welcomed our evangelist. He said that our people were more efficient as workmen than the Catholics.

**Dima.**—At Dima, the headquarters of the Kasai Rubber Company, there is a colony of several hundred Baluba. Here we have had an evangelist for a number of years and a very fruitful work. The people began to work on their own initiative, building a chapel and sending the collections to Luebo.

**Eolo.**—One Saturday night the *Lapsley* tied up at Eolo for the Sabbath. Of the many steamers plying the Kasai the Lapsley alone observes this as a day of rest. The usual services were held. A young village lad was deeply impressed. On Monday he entreated the Captain to allow him to go to Luebo. He remained a year in the "fence" of Mr. Sieg, where he learned Baluba, to read and write, and gave his heart to the Saviour. Then he returned to Eolo. The next time the Lapsley stopped here the young convert proudly led the missionary to a

neat chapel which had been built by his direction. He was the self-constituted teacher, conducting daily services, reading from his Buluba Bible, translating the same into the language of his district, and leading his people to Christ. So the blessed work has progressed at other places like Basongo and Kinshasa. Many precious souls have been won for the Master. The ordained missionaries, as they go and come, examine and receive the candidates who are ready for Church membership. Who can estimate the influence these isolated river out-stations will have upon the future evangelization of these vast regions?

## MEDICAL WORK

The value of medical missions in gaining the confidence of the native needs no arguing. But some description of the conditions confronting the missionary and the results achieved by him will help to stimulate greater interest in this field of endeavor.

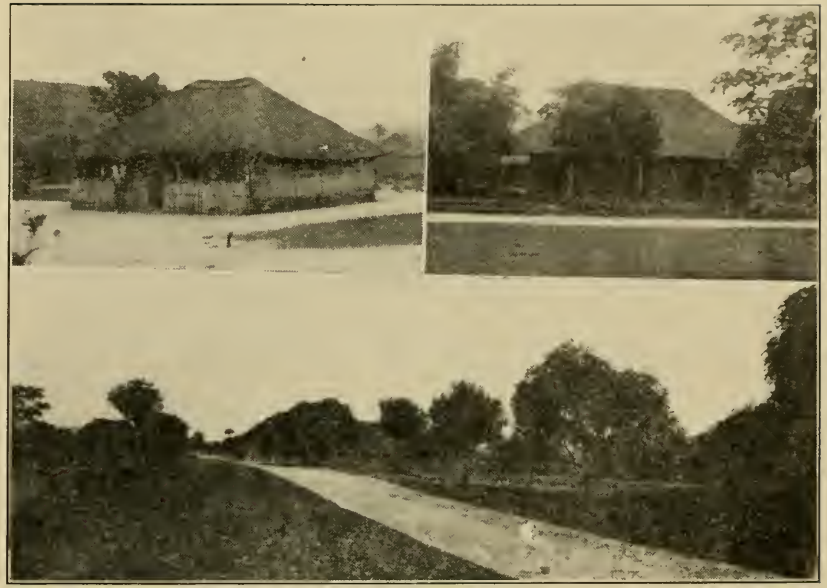
**Diseases.**—The more prevalent forms of disease are malaria, intestinal parasites (the round worm, the hook worm, the thread worm and occasionally the tape worm), pneumonia, dysentery, hematuric fever, venereal troubles, leprosy and sleeping sickness. Then there are chronic ulcers, cuts, eye diseases, infectious diseases of childhood and acute major and minor surgical cases. In connection with leprosy it is interesting to note that nothing is being done by the Government in all the Kasai region to stop the disease. There is no law which compels the chiefs to segregate the lepers. A leprous man may marry as many wives as he may choose.

On the other hand typhoid fever, yellow fever, scarlet fever, bubonic plague, and pellagra have not reached the kasai. Diphtheria is rare, measles is of mild form, and tuberculosis is of very recent origin.

**Superstitions.**—What is the attitude of the native towards disease and death? These are with him the direct result of someone's malign influence. Superstition, therefore, is the greatest enemy the missionary has to combat. In one village seventeen men were given the poison cup to discover who had bewitched a man with sleeping sickness. Some have attributed this disease to foreign salt, the salt being made out of dead men's bones. Some believe that wasting sickness is due to brass tacks in the knees. Sickness in the family is often believed to be due to the infidelity of the wife. If a mother dies, leaving a helpless babe it too will die because of the superstition that another woman nursing it will herself become barren. The first attention an infant receives is a sand bath. Artificial food, coarse and indigestible, is forced down the unwilling throat of a three months' old baby. It is not surprising that the infant mortality is as high as seventy-five per cent.

**The Witch Doctor.**—Under these circumstances the most important native man in all Africa is the witch doctor. He, not the chief, is the arbiter of life and death. He concocts the myriads of amulets, fetishes and "medicines" that protect the hut, keep the wives faithful to their husbands, discover the criminal, heal the sick, wreak vengeance, invoke and exorcise the spirits, benevolent and malevolent. Ninety-five per cent of the pagan population of Africa acknowledges and fears the power of the witch doctor. Only two-fifths of one per cent is under Christian medical treatment.

**Opening Doors.**—Before the advance of the Christian physician the witch doctor recedes, his power weakens, shrivels and grows impotent. The patient instruction, sympathetic love and unquestioned skill of the medical missionary open closed doors before which the evangelistic man has knocked in vain.



Mud Pharmacy at Lusambo to the right; while to the left is the Mud Infirmary at Lusambo. The bottom picture shows the campus at Lusambo station.

**A Bonfire.**—Mai Manene had sufered many years from a hernia. He had spent great wealth on the witch doctors without relief. The missionary persuaded him to submit to an operation. The herna was removed. The old chief declared that he would test the cure for four months and if at the end of that time the hernia had not returned he would publicly renounce his faith in fetishes and witch doctors. At the expiration of the time the missionary visited Mai Manene and reminded him of his promise. It was Sunday afternoon. True to his word the gray haired chief proclaimed his new faith, gave up all his "medicines" and idols. Following his example the people brought their amulets and idols, symbols of their old religion, and piled them at the feet of the missionary, who had the inexpressible joy of striking a match to the whole. Today there is a flourishing church in that village.

**The Medical Staff.**—In the light of these conditions what have we in the way of medical workers and equipment? During the first sixteen years our Mission struggled against the witch doctor, unaided by either registered physician or trained nurse. It is not surprising that four of the seven deaths in the history of our work occurred during these years. In 1906, L. J. Coppedge went out. He coped single-handed for nine years with the witch doctor, and in all gave twelve years of devoted, skillful service to the cause. His unselfish service to State officers, traders and the unfortunate victims of sleeping sickness won deserving recognition from His Majesty, King Albert, who made him a Chevalier of the Royal Order of the Lion. In 1914 Miss Elda May Fair, a graduate trained nurse, and the following year Dr. T. T. Stixrud were added to the force. Since then Dr. R. R. King, Dr. E. R. Kellersberger, Mrs. T. T. Stixrud, Mrs. S. N. Edhegard, Miss Ruby Rogers and Miss E. Lar-

son have gone out. However, Dr. Coppedge resigned in 1918, and Mrs. Edhegard in 1919.

**Needs.**—Owing to the frequency of furloughs, it often happens that several of our stations must go without medical attention for many months at a time. This is intolerable, especially when women and children are concerned. We should have not less than eight physicians and thirteen trained nurses.

Through the splendid generosity of Mrs. McKowen, of Baton Rouge, Louisiana, we have a fine hospital at Luebo. But, alas, after thirty years of labor in the Congo, we can boast only this one hospital. Funds are in hand for a small hospital to be erected at Mutoto, and also for a dispensary at Bulape. We should have at least seven modern hospitals. In 1919 there were 60,000 treatments, not including thousands of influenza treatments, given to some 5,000 patients. At least one-half of these were treated at Luebo.

## IBANCHE
(1897)

**A Closed Door.**—One of the reasons our pioneers went to Luebo was the interesting reports of the dominant Bakuba tribe which, with its nine subject races, occupies the territory lying between the Sankuru, Kasai and Lulua rivers as far as the twenty-second degree east longitude. It was only natural that they, beginning their work among the Bakete, should desire to plant a station at Mushenge, the capital and chief town of the Bakuba. But the door was closed. Lukengu, the royal designation of each Bakuba monarch, as Pharaoh was of the Egyptian rulers, had decreed that no foreigner should see his face or penetrate to his capital. In 1892 Dr. Sheppard (colored) decided to make the attempt. After

facing and overcoming many difficulties he at last reached the coveted presence of the king, who mistook him for a son lost in childhood, and gave him a royal welcome. Unfortunately before sufficient re-enforcements reached Luebo the king died. He was succeeded by a Lukengu who at once showed himself to be a cruel, haughty, superstitious, and blood-thirsty villain. He gave his entire kingdom a reign of terror and renewed the edict prohibiting outsiders from visiting his town.

**Ibanche Opened.**—In 1897 the Mission appointed Dr. Morrison and Dr. Sheppard to make a second attempt to open the Bakuba tribe for the entrance of the gospel. Forty miles north of Luebo they were halted at the border town of Ibanche. The king sent word that he would receive them when it suited his convenience. Months passed, the royal invitation was delayed, until it was apparent that Lukengu would not see them. Accordingly the Mission decided to open a station at Ibanche until a more favorable opportunity arose to establish a post nearer Mushenge. After a few months Dr. Morrison was recalled to Luebo, while Dr. and Mrs. Sheppard took up their permanent residence at Ibanche.

**Its Dual Nature.**—At this time the population of Ibanche was composed of six Bakuba villages containing about seventeen hundred people. Within a few years some three thousand Baluba and Bena Lulua people had settled there and were clamoring for instruction. Thus it came about that this station served a dual purpose. While endeavoring to gain the local Bakuba, always having in view the ultimate reaching of the heart of the kingdom, yet it was impossible to deny the eager longings of these settlers.

The work grew despite the continued opposition of the king, which resulted in a revolt against the Government, and the complete destruction of Ibanche station.

The local Bakuba and the Luebo Bakete remained loyal, otherwise our missionaries might have been massacred.

**Development.**—The Maria Carey Home for girls and a similar home for boys, to which only Bakuba children were admitted, reaped splendid results. Dr. and Mrs. Sheppard retired from the field in 1910. Rev. and Mrs. Edmiston (Col.), Rev. and Mrs. A. A. Rochester (Col.),

**Rev. and Mrs. A. A. Rochester.**

and Rev. and Mrs. J. McC. Sieg, Rev. and Mrs. H. M. Washburn, and others, have had large shares in the work of this station. For seventeen years the work of evangelization went forward at Ibanche. Several thousand souls, including some hundred Bakuba, have been won to Christ. Many teachers and evangelists have gone forth to villages denied to the missionary.

**Abandoned.**—In 1915 the long coveted site of a station near Mushenge was obtained. Ibanche, having served its purpose as a stepping stone into the Bakuba kingdom, was abandoned as a Mission Station. It was decided that the missionaries located there were to consecrate every energy toward breaking through the hard conservatism of the people of Lukengu. The Baluba work was taken over by Luebo Station and has been carried on by Baluba evangelists. How the Bakuba work

was continued and is being greatly blessed of God today will be apparent when the story of Bulape Station is told in the next chapter.

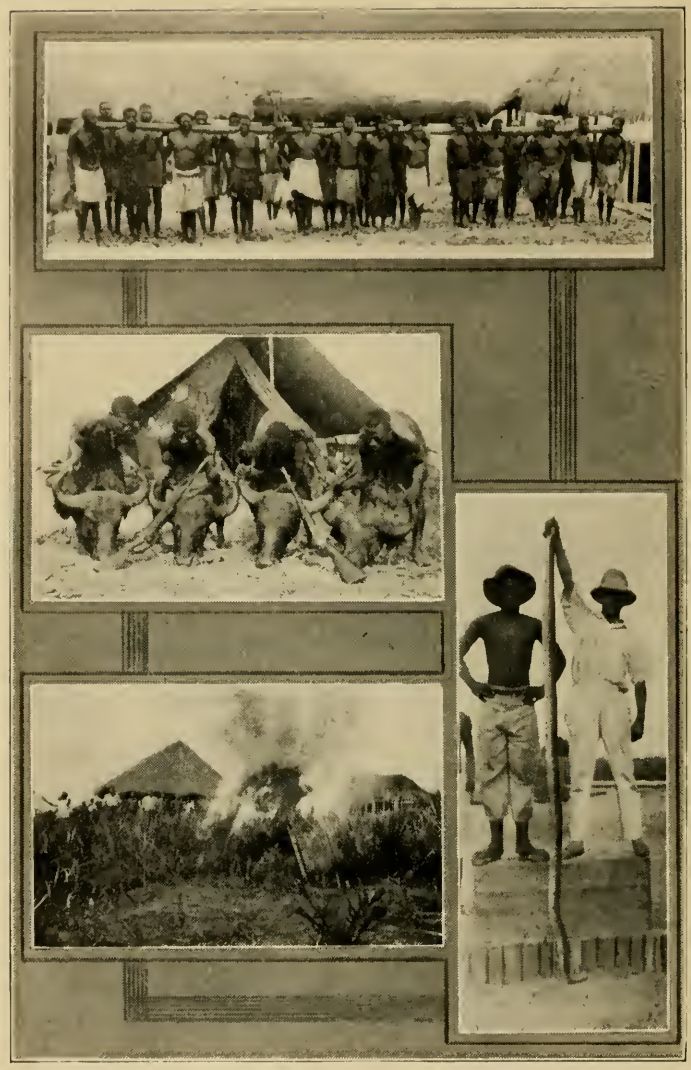
## BURNING ZEAL.

**Remarkable Growth.**—During the first four years of seed sowing not one convert was gained. But on March 10, 1895, four boys and three girls, the first fruits, were received into the Church. By 1900 there were 467 communicants and in 1905 the number had increased to 4,928. How are we to account for such a wonderful fruitage? It must be borne in mind that at this time there were only fifteen missionaries, nine colored and six white, connected with the work. Four of these were women.

**Bualu Buandi."**—For several years the early converts did not grasp their duty and responsibility as witness bearers. Very few seemed to feel the call to preach. "Bualu Buandi," his business, meaning that one must not interfere in the personal affairs of another, was applied to religious matters. They were content that the preaching should be done by the missionaries.

**Prayer Band.**—This attitude was a source of great distress to the missionaries, who, in 1899, formed a prayer band and earnestly besought the Lord of the harvest to thrust forth native evangelists into the ripening fields. Soon they were rejoicing to see their prayers answered. Next they opened several outstations near Luebo, using a number of young men to assist.

**Christian Endeavor.**—Finally in 1900 a Christian Endeavor Society was organized with twenty choice young men. Out of this grew the first training school for evangelists. In 1902 the burning zeal of the missionaries found expression in another plan. After much prayer and meditation they decided that with the help and grace



Method of bringing a log from the forest to the saw mill. Below this are natives bearing heads of Red Buffalo, killed in the chase. The picture at the bottom shows the burning of fetishes in the village of Mai Manene. Rev. T. E. Reeve, of the Methodist Mission, holds a python in the picture to the side.

of God "every village in the vicinity of Luebo should be thoroughly evangelized during the year." The members of the Christian Endeavor entered heartily into it. Each afternoon the evangelists, for such they had become, divided into groups, with a missionary leading each group, visited every village within a radius of several miles, teaching and preaching the Word that quickeneth. This activity resulted in increased numbers added to the catechumen classes and the schools. The Church had to be enlarged three times to accommodate the throngs.

**Zeal of Natives.**—The evangelistic fire of the missionaries was transmitted to the converts. Dating from the formation of the prayer band there has never been a lack of teachers and evangelists. Henceforth to tell the good news became a passion with them. At the close of this period, in 1905, there was a band of forty evangelists conducting daily services in thirty-eight nearby stations and in six distant outstations, two among the Bakuba and four among the Bena Lulua. Thirty-four splendid young men were being instructed in the training school. Of the 1,112 converts admitted during this one year 409 came from the Lulua out-stations. In the annual report for 1905 we read: "With the obstacles of State concessions before us, whereby we are not permitted to open new stations, we believe our God in answer to our prayers is stirring up the hearts of these young men here to go unto their fellowmen (a thought they could not entertain some time ago), bearing the precious words of the Kingdom."

Luebo Teachers
Kasongo Paul first in front row, reading from left to right

CHAPTER III.

# A Growing Work

(1906-1920)

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# A Growing Work

1. Far Reaching Policies.
    (1) Missionary Itinerators
    (2) Native Responsibility

2. Luebo
    (1) The Town
    (2) Varied Activities
    (3) A Contrast

3. The Lulua.
    (1) Origin
    (2) Traits
    (3) Results

4. The Zappoo-zaps
    (1) History
    (2) Traits
    (3) Triumphs

5. Mutoto (1912)
    (1) Delegations
    (2) Rapid Growth
    (3) Theological Seminary

6. Lusambo (1913)
    (1) A Macedonian Call
    (2) Abounding Grace
    (3) Missionary Comity.

7. Bulape (1914)
    (1) Bakuba Origin
    (2) The Bakete
    (3) Kolesha Muoyo

8. Bibangu (1917)
    (1) The Balula
    (2) Traits
    (3) Prospects

9. Hindrances
    (1) Poor Communications
    (2) Animism
    (3) Mixed Motives
    (4) Godless Foreigners
    (5) Government Opposition
    (6) Inadequate Force.

## CHAPTER III.

## A Growing Work

(1906-1920)

The remarkable growth of the Congo Mission has for many years been known to the members of our Church, and for some time has attracted the attention of many without our bounds who are interested in world missions. While we must attribute this success primarily to the outpouring of the Holy Spirit upon the people, preparing whole tribes for the gospel message, yet we believe that He has none the less guided us in the formulating of far-reaching policies.

**Missionary Itinerators.**—For fifteen years there were only six outstations further than a day's journey from Luebo. In 1906 it was decided that two missionaries be set aside as travelling evangelists. Trips of exploration had been made in the past, but now intensive work in each village was to be the rule. During this year two itineraries were made covering a period of six months. Fifty villages were visited. The gospel message was brought to the ears of at least one hundred and fifty thousand people. This marked the beginning of the more rapid expansion of the work. One immediate result was the establishment of ten new outstations. This policy has been continued to the present day. Our problem for ten years has been how to meet the pressing demands both for teachers and missionary visitation. Since the inauguration of this policy the yearly average of converts has been 1,422. The outstations numbered 523 in 1919.

**Native Responsibility.**—We have seen how the first converts displayed a lack of desire to assume responsi-

bility. This was overcome by actually laying on them all the responsibility they could bear. In the school room as soon as a pupil learned the alphabet he was put to teaching others. Young teachers, though inadequately prepared, were placed temporarily in charge of outstations. Frequently men from the work line have been sent to fill posts until evangelists could be trained. In some instances the itinerating missionary has taken men from his caravan to meet urgent calls. The carrying out of this policy has developed initiative and confidence in the native Christians.

## LUEBO.

**The Town.**—The growth of Luebo Station has been phenomenal. The population of 2,000 in 1890 has increased to 18,000 in 1920. The great town had been built, like all Congo villages, in a straggling fashion. Three years ago Messrs. Martin and Vinson carefully surveyed the land and drove fine avenues with cross roads through the old village. The magnitude of this work may be understood when it is known that the total length of the streets thus laid out is about thirty miles. It is a wonderful testimony to the influence of the Mission that the people tore down practically the entire village and rebuilt it according to the new plan. Each house has its own portion of ground with out-houses and sanitary conveniences all inclosed in a fence. The different chiefs, with the advice of the missionaries, have drawn up a code of laws for the government of the town. Pastoral visitation and oversight have been greatly facilitated.

**Varied Activities.**—Certain visitors have felt disposed to criticize the large concentration of missionaries on one station. It is true that one-half of the total force is

found at Luebo. But when we consider the number of activities here it is surprising that they can be carried on even with so large a staff. Luebo has always been, and probably will remain, the administrative center of the Mission. It is the logical place for the headquarters of such departments as the steamer, industrial, agricultural, publication, business, and legal. The McKowen hospital and the Pantops Home for girls are located here. There is also a preparatory training school for evangelists. The local and outstation evangelistic work, involving the pastoral oversight of ten thousand Christians, requires a number of ordained missionaries. Luebo Station is responsible for the evangelization of the Bakete, the Zappozaps, the greater part of the Bena Lulua, and thousands of Baluba scattered throughout the territory. The nature and the scope of this work demand a substantial increase of the staff. We cannot evangelize the far Baluba country by crippling Luebo. At the same time, the other Mission Stations should have their forces doubled.

**South Luebo.**—With the establishment of the Capital of the Kasai District and a Roman Catholic Mission on the South bank of the Lulua river, several thousand of our people were forced by the State to settle on the other side. This necessitated our placing over there an auxiliary station, which we call South Luebo. A unique feature is the prison work of the elder Kalombo. With the permission of the State authorities he visits the prisoners, finds out their villages and tribes, writes letters to their people, preaches to them, and ministers to the sick and dying. Those who find their way back home go with settled convictions about our Mission. Kalombo is a gifted preacher, a good organizer and popular with the people. His work is equal to that of a missionary, perhaps surpasses it.

Prayer Meeting at Luebo

## THE BAKETE.

**A Contrast.**—Thirty-five thousand Bakete are found in the Luebo territory. In the first chapter they were described as conservative, unprogressive and self-centered. During twenty-five years not one convert was gained among them. They were always friendly, but never took the gospel seriously. However, in the last five years a wonderful change has come over them. At last they have become concerned for their souls. Outstations have been established in 20 villages. In the early days it was difficult to understand the plan of God as shown in the stony indifference of these people. But time has revealed that His ways are better than our ways. He closed the door to this small tribe until the great Baluba people had carried the good news to every section of the country. Now, since the nature and extent of our fields have been clearly defined, the Holy Spirit is being poured out upon the Bakete. It is the day of His power and of their salvation.

## THE BENA LULUA.

Unlike the Bakete the Bena Lulua have from the beginning manifested a remarkable eagerness for the gospel or for anything the white man has. In language they are closely allied to the Baluba, but in physique, customs and tribal characteristics they are quite distinct. It is probable that they once extended further east, but were driven into their present home, between the Kasai and Lulua rivers south of Luebo, by the more dominant Baluba race. They number perhaps 500,000. They were ruled over by a king, Mukenge Kalamba, who displayed a deadly hostility towards the State and inflicted several severe defeats. At last he voluntarily made peace on condition that he was to be let alone. The State broke its pledged word and divided his power. Encouraged

by this many of his people revolted. Now, there must be one hundred separate, independent chiefs.

**Their Degeneracy.**—It is claimed that once they were a noble, virile race. Torday has described them as "clean, tall and of good bearing." Those with whom we have come in contact are quite the reverse. They are dirty, small of body and degenerate. This condition no doubt may be accounted for by their smoking Indian Hemp, by their imperfect marriage system and the degraded position of their women. The narcotic makes them excitable and impulsive, just like a mob of children. "The Baluba sell their women, we lease ours" is just another way of saying that they do not admit the binding force of marriage. The parents always retain control of their children. A man never finishes paying for his wife. On the other hand, there is less venereal disease among them than among other tribes. Neither do they allow their women to become mistresses of white men. There is little shame among them before marriage, yet an unfaithful wife is less common than among the Baluba. The Lulua women are very hard workers. After clearing the forest, the men only trap and hunt. They believe that the women are beasts of burden. They make splendid workers when necessary, but in respect to manual labor they are bound by their traditions and superstitions. Strange to say, the women agree to and aggressively defend the tradition. The children are bright and attractive in infancy, but after puberty the change comes.

**Good Traits.**—They have, however, some splendid traits. They are exceedingly friendly. There is no more enthusiastic people in the Congo. In spite of debilitating customs they possess great physical endurance. Dancing keeps them in trim. On salary the men work well both for us and for companies. They are courageous and fight like hornets.

**Kalamba's Appeal.**—Among this tribe the gospel message spread like a prairie fire. They were eager to learn. They gladly sent their sons and daughters to Luebo. They pleaded for teachers. Outstations sprang up like mushrooms. The whole kingdom was opened to us ten years ago when Kalamba sent this message to Luebo: "I, Kalamba, the king of the Luluas, have long been a seeker after life. I have gone west as far as the Great Waters, but the Portuguese satisfied me not. I went east and the Belgians gave me perfection guns which said, 'I take life, but I cannot give it.' I have sought to the south and the wizards comforted me not. But passers-by have declared your gospel to me, and I am satisfied at last. My searchings are ended. I and my people are yours. Accept as guarantee my own child, whom I am sending to you. But come quickly here to my home, where we all await you. Your God make you merciful to me."

**Results.**—In spite of the fact that the tests for Church membership are more rigid for the Luluas than for others, they have come rushing into the Kingdom faster than we, with or inadequate missionary force, really wish. For instance, no man from this tribe will be admitted to the Church until he has raised and harvested a crop. In many villages the tradition touching manual labor has been abandoned. This is almost as great a victory as winning them to purity. Some of our finest Christians have come from this tribe. There is Chiyekeli, an elder, and Mwayila, a deacon, of the Lusambo Church. Bukumba, who recently died in America and who was Mrs. Motte Martin's constant companion for years, was a Muena Lulua. She was a fitting illustration of what grace can do in a race as degenerate as hers. Centuries of ignorance and superstition are responsible for their degeneracy. The power of God is slowly, but surely, cleansing this people and placing them on a higher plane.

## THE ZAPPO-ZAPS.

**History.**—These interesting people are a branch of the Basonge tribe, who live between the Sankuru and Lomami rivers. They derive their name from the first chief, Zappo-zap, who revolted from the Basonge ruler, Pania Mutombo, near Lusambo. This brigand chief enrolled himself first of all as an ally of the Arabs. He gathered around him a considerable following of Basonge, Batalela and other war-like raiders. Long before the coming of the white man their slave raiding parties were scouring the country, leaving a trail of burnt villages and half-eaten bodies, while hundreds of slaves were annually exchanged with the Arabs for guns, ammunition, cloth, and other articles of European manufacture. After the Arabs were crushed, Zappo-zap took the side of the Congo Free State, which established him at Luluaburg with a strong following of Basonge warriors. They were now within striking distance of the Baluba territory. The Baluba have always brought the best price in the slave market. Their raids were so frequent and so successful that the market became glutted. Lapsley, in his diary, says that a man was worth only three goats. The Congo Free State now formed an alliance with the Zappo-zaps to assist in the suppression of revolts and in slave raiding. As a reward the State divided slaves with them and permitted cannibalism.

**Characteristics.**—During Zappo-zaps lifetime they had an autocratic government. He exacted implicit obedience. But after his death, to prevent too much power being concentrated in one man the State divided the people between chiefs who are intensely hostile to each other. They are highly intelligent, judicial and quick in their manner. They have splendid physiques. They easily excel other tribes in all industries in which they are engaged. Their fields are well cultivated; men and women work side by side. They use the long-handled

hoe, a most unusual practice among Kasai peoples. They make plenty of cloth, and use it generously on their bodies. But the blacksmiths are easily the most clever workmen of their tribes. They are keen, subtle traders. It is seldom that they are outdone in a transaction. Their villages are nicely laid out, the houses large, well-built and clean.

**Immorality and "Medicines."**—Possessing such admirable qualities, the Zappo-zaps offer a great field for missionary endeavor. On the other hand, immorality and superstition are a severe handicap to the present development of a virile Christianity. In morals they are rotten, worse than the Luluas. They glory in their shame. Again, they are the most superstitious of peoples. They are hypnotists and sleight-of-hand workers to a superlative degree. They are pre-eminently the "medicine" makers of the Kasti. Zappo "medicine" is sought by all.

**Gospel Triumphs.**—But they are not without hope. In the first place they are pliable. If we could get the children from under the influence of the elders, or patriarchs, of the village, we could do anything with them. More and more they are being permitted to attend the Luebo Schools. Tambue, the present chief, is a baptized communicant. When his father, Zappo-zap, died, he refused to inherit his wives, saying that the Bible teaches a curse upon the man who uncovers his father's nakedness. Another outstanding triumph of grace was the conversion of Zappo-zap's head witch doctor. He not only gave up his witchcraft but also became a monogamist. Later he entered the evangelistic work. For a while Zappo-zap humored him. But when sickness laid hold upon the chief and when all his other witch doctors had failed to help him, he sent for this man and ordered him to make "medicines" as of old. The convert refused, saying that the power of life and death lay with God. At first Zappo-zap was furious. Dire threats were

Kalamba, Chief of Luluas.

made, even to the taking of his life. In the end, out of sheer admiration for the man's courage, Zappo-zap released him to go serve his God unmolested. In the face of what the gospel has done for the most superstitious, most degraded man in the village, there is no room for discouragement on our part. There is, under grace, a great future for this splendid, though sin-cursed race.

## MUTOTO.

(1912)

**Delegations.**—The tidal wave was sweeping on towards the heart of the Baluba country. The interest of the people in the Mission, whether from pure or mixed motives, may be seen by a quotation from the Kasai Herald of January, 1913. "Since the first of May, 1912, as many as sixty-four delegations, from villages representing a population conservatively estimated at 120,000 and a territory extending three hundred miles to the east, have visited the Mission in quest of our teachers or evangelists. Some of these villages have sent as many as six times."

**A New Station.**—A station somewhere to the east was imperative. Six times within thirteen years, the State had refused to grant us sites for new stations. But in 1920, an official with a high sense of justice agreed to recommend any place selected. Accordingly, Dr. Morrison was sent to search out a suitable spot. Mrs. Morrison accompanied him. During four months they travelled some seven hundred miles. The present site of Mutoto was chosen. It is 160 miles due east of Luebo and lies two hours off the caravan route between Luluaburg and Lusambo, being forty miles from the former and ninety miles from the latter. It is magnificently located in the midst of a great palm grove fronting a low

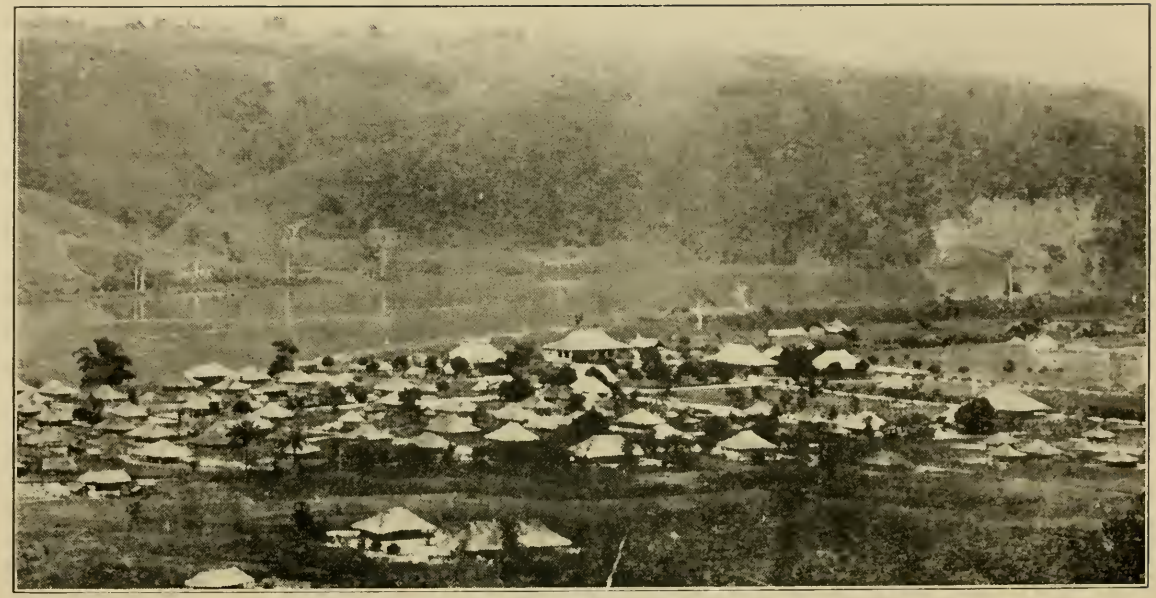
Mrs. W. M. Morrison.

range of beautiful hills. In the summer of 1912 Rev. and Mrs. G. T. McKee and Rev. R. D. Bedinger were assigned to Mutoto and the station was formally occupied. One result of this was that a vast territory, with many outstations, formerly reached from Luebo, fell automatically within the sphere of influence of the new station. The greater part of the population is composed of the Bena Lulua, but scattered throughout the section are many thousand of Baluba and some Zappo-zaps. There are perhaps 800,000 people in this field.

**Mutoto, A Star.**—This is the native name of Mrs. W. M. Morrison who, on November 21st, 1910, at Luebo, entered into her eternal rest. She was permitted only four years of service in Africa. It is fitting that this new station should perpetuate the memory of one whose missionary career shone with such brilliance.

**Rapid Growth.**—With the coming of resident missionaries the work grew by leaps and bounds. In the first year two elders were ordained and a native church organized. Sixteen months after occupation there were thirty-three evangelists and fifty-one teachers conducting regular services in eight outstations. Fifty calls for evangelists have come in during the current year. "In two sections the work has opened to us simply because of the persecution our evangelists and adherents have endured." A careful study of the latest statistics will show that Mutoto is second only to Luebo in importance as a field for evangelistic work. Missionaries, 7; organized congregations, 2; outstations, 190; native workers, 277; communicants, 7,378; Christian constituency, 11,069; schools, 173; students, 4,401.

**Morrison Memorial Training School for Evangelists.**—Organized in 1913 at Luebo with twelve students, this school now numbers 303. It has two departments, theological, and preparatory for those who are not able to meet the entrance requirements of the former. The



Bird's Eye View of Lusambo Station.

theological department embraces a course of three years. Manual labor three hours daily is compulsory. This enables the students to provide the most of their food. Special work is being done by evangelists whose past training has been meagre. Last year thirty of these were sent out after completing their courses, while sixteen full graduates were distributed among the other Mission Stations. This school is the great hope of the native church, for from it are coming its future leaders. Rev. C. L. Crane is Principal of the school. Associated with him are Rev. and Mrs. Plumer Smith, Rev. A. A. Rochester, Mrs. C. L. Crane, and Dr. and Mrs. R. R. King.

## LUSAMBO.

### (1913)

The opening of Lusambo Station seems to have been providential. In 1910, Dr. and Mrs. Morrison were led of the Spirit to visit this place. Being denied a camping place within the town, they recrossed the river. The next day a Baluba chief, Katshibala, proffered the hospitality of his small village. It was gratefully accepted. Several meetings were conducted for these Baluba people, then they departed.

**A Macedonian Call.**—One year later Katshibala appeared at Luebo to request an evangelist. Two were given him. For many months they endured persecution at the hands of the Catholics.

**Strategic Importance.**—Lusambo, the capital of the Kasai District, situated on the Sankuru river, which is the largest tributary of the Kasai, is an important commercial center. The white population fluctuates between seventy and ninety, while the native is estimated at sixty thousand. The Baluba comprise forty per cent. Our responsibility in the district includes about 200,000.

Realizing that it must inevitably become a transport base for Mutoto and other interior stations, the Mission applied in 1912 for a site. It was refused at first, but later granted when appeal was made direct to the Colonial Minister in Brussels.

**Formal Opening.**—In June, 1913, Mr. W. L. Hillhouse and Rev. R. D. Bedinger began work. Soon they were joined by Rev. and Mrs. A. C. McKinnon. From the beginning the local field has been difficult. The town is a cesspool of iniquity. It is a Catholic stronghold. We have had to fight our way inch by inch. Yet, at the end of seven years we have an organized church of 518 members, a Christian constituency of 1788, an ordained native pastor, 34 outstations, 48 evangelists, and 2,689 Sabbath School pupils. The future is bright.

**Abounding Grace.**—On the first itinerary made in the interior the missionary discovered church sheds, with daily services being conducted in fifteen villages. The explanation was that a young lad had visited his relatives near Luluaburg, where he came in contact with a Luebo evangelist. He learned the Ten Commandments and several hymns. He returned to his village and began to teach what he knew. The fire spread. Thus for two years before the missionary appeared, the Spirit had found a way to begin His work of preparation. The nearest village in which this work was going on, was sixty miles from Lusambo. Our aim has been to try to gain entrances into the intervening villages. We have had some success.

**Missionary Comity.**—In January, 1914, Bishop W. R. Lambuth arrived with six missionaries at Lusambo enroute to Wembo Niama to found the Methodist Episcopal Congo Mission among the Batetela tribes, one of the most remarkable peoples in the Congo. They now have a second station at Lubefu. Being nearly 200 miles from

Lusambo, their nearest transport base, it would have been necessary for them to open a station here but for the prompt action of our Mission, which offered to do this work for them. In this way we have been able to co-operate with these brethren in a manner similar to that of the Lower Congo Missionary Societies with us. On the other hand, the Methodists have come to our relief at a critical moment, placing Mr. E. B. Stitz at Lusambo. He has been there alone for a year, holding the work together until missionaries on furlough return. Without this co-operation from them at great sacrifice to their work, one of our stations would have been closed. It is the purpose of the two Missions to co-operate further by supporting jointly a business man at Lusambo.

## BULAPE
### (1915)

**Bakuba Origin.**—Ibanche was abandoned when the site at Bulape, near Mushenge, the Bakuba capital, was obtained in 1915. "The tradition among the Bakuba is that they came from the Northeast and settled down as conquerors on the banks of the Sankuru; that they were one people once with the Basonge; and that when they crossed the Sankuru and advanced towards the Lulua they ran up against the Baluba coming from the Southeast. They are described now as the most powerful, conservative, least changed, and most tenacious of their own customs of all the surrounding tribes."—Johnston. Lukengu, the autocratic king, rules over ten tribes. The Bakuba proper do not exceed 75,000 in number, while the nine subject tribes number approximately 175,000.

**Characteristics.**—The Bakuba possess certain qualities which, when consecrated to Christ, will make them easily our strongest Christians. They are the aristocrats

Group of Bakuba and Some of Their Handiwork.

of Central Congoland. Physically they are large and strong. They are industrious, they smelt and work iron, weave cloths, embroider and dye them. Their carving and mat making reveal artistic taste. Unlike the wandering Baluba, they are home-bodies. Outside the capital they are chiefly monogamists. Elders are venerated, children are loved. They are quiet and dignified, but proud of their king and kingdom. They are loyal to the core. "As to organization, it is both comprehensive and minute. Starting from Lukengu, the absolute sovereign, the empire is divided into districts, every district into villages, every village into departments, every department into families, each having a head or chief personally responsible to his immediate superior for the faithful discharge of all duties. And in case of any injustice there remains to every individual either the higher courts or the right of personal appeal to his king."—Martin.

**Bulape Occupied.**—In the spring of 1915 Rev. and Mrs. H. M. Washburn formally occupied the station. Since then Rev. and Mrs. C. T. Wharton and Miss E. M. Fair have joined them. For a year prior Mr. Washburn spent his entire time itinerating. He literally lived among the people, going from village to village, Mrs. Washburn remaining at Luebo. His prestige among the Bakuba and subject tribes is similar to that of Mr. Martin among the Baluba and Bena Lulua. He won particular favor with the Bakete people, second of the subject races in size and importance. These people are not the same as the mongrel Bakete at Luebo. They belong to the cannibal Bakete south of Luluaburg. They are really a branch of the migratory Baluba, speaking that language, retaining the same responsive, progressive spirit. Accordingly, the station was located at Banzeba, within a few miles of Mushenge. The name has since been changed to Bulape to perpetuate the memory of Mrs. A. A. Rochester, a colored missionary of high abil-

ity, who died at Mutoto on May 14, 1914, after eight years of efficient and consecrated service. It was a wise selection, because they could continue preaching with the Buluba tongue and at the same time were in close touch with the Bukuba. Although Buluba is understood throughout the kingdom, it has been decided that the people can best be reached through the Bukuba language. Rev. C. T. Wharton has applied himself to translation work. Mr. Washburn writes: "I believe the work done by Mr. Wharton is more important in its far-reaching effects than anything done in our station for the past year, unless it be that of training the young men for the evangelistic work by the native elder, Kabuya."

**Medical Work.**—There are many deadly snakes around Bulape. Formerly, a yearly toll of natives was exacted by these venomous reptiles. Medical treatment has saved hundreds of lives. Mr. Washburn tells of heroic work by Miss Fair and others fighting dysentery in fifty villages. Some of those treated died, but many were healed. He says: "As a result of this and other medical work we have now a waiting list of forty-seven villages that have asked from two to twenty times for teachers." The leaven is at work. The adamant conservatism of the Bakuba is crumbling. The entire kingdom is opened. The missionaries there are full of hope and encouragement.

**Statistics of 1919.**—Missionaries, 5; Church organizations, 1; outstations, 17; native workers, 29; communicants, 212; Christian constituency, 1,663; schools, 19; pupils, 1,791.

**Kolesha Muoyo.**—This remarkable elder of the Bulape Church is an example of the type of Christian the Bakete are making. Brought up in a "fence" at Ibanche, he served an apprenticeship as workman, hammock-man, teacher, and finally became an evangelist. After several

years among the outstations, he was recalled and made a deacon, then an elder. He developed rapidly and soon attained front rank as a preacher. He has unusual gifts in this line. He has a passion to know what the Bible teaches. Mr. Washburn thinks him the most devotional native Christian he knows. He is the only native whom he has seen cry when speaking of the sorrows of Christ. For the most part he is very humble, but he has a "temper like a whirlwind," which, under grace, he is learning to control. His conception of duty is seen from this incident: He was sent into a section of the Bakuba country where a missionary had never been. His fearless preaching brought on him a "curse" from the chief. The people stopped coming to hear him, but he remained on at his post testifying by his life and example. When questioned about it, he said that if he were ordered to go and sit in a plain with no people, it would be his duty to go. He met his wife when she was a little girl. Her parents tried several times to marry her off to another, but she remained true to him. When he became a teacher they were married. It was a real love match, a very rare thing in the Kasai.

## BIBANGU
## (1917)

**The Baluba.**—Our youngest station is situated in the Lomami District, near Kabinda, in the midst of the great Baluba tribes. It is approximately 150 miles east of Mutoto and 300 miles from Luebo. "East of the middle Kasai, south of the lower Lulua and of the Lubefu, west of the Lomami (though extending their influence and linguistic connections far beyond these limits), is the domain of the remarkable Luba peoples, who were, no doubt, fndamentally connected in history with the Lua (Rua) and Lunda tribes. The Baluba may have been

originally kin to the Bakuba. They seem to have founded the empire of Lunda, the commercial colonies of the Kwango River, to have moulded the warrior tribes of the Ba-Kioko, and to have created powerful monarchies here and there between the Kasai, Sankuru and Lake Mweru."—Johnston.

**Traits.**—They are migratory. The term Baluba, evidently applied to them by outsiders, means "the wanderers." They are adaptable and progressive, more so than all the other tribes. They are steady, not easily excitable. They are industrious, men and women working hard, while never in a hurry. They have made this section of the country and are in large demand all over the Congo as laborers on steamers, on plantations and in factories. They are chiefly an agricultural people, raising great quantities of corn, cassava, potatoes, peas, beans and other native products. In morals they are purer than the other tribes, save perhaps the Bakuba. Before the regime of the white man adultery was punishable by hanging. Now the State has made it a crime to give capital punishment to those guilty of this sin. Consequently it is indulged in. The Baluba will believe anything you say, yet their credulity is tempered with unexpected shrewdness. They possess innate ideas of justice, as witness their courts and settlements. They possess great endurance. They are brave, hunting leopards, lions and buffalo. The fact that they have been preyed upon and taken in large numbers as slaves does not mean that they are less courageous than the Basonge or Batetela. They are a peaceful people, living upon the open plains. Had they been provided with European guns as were the Zappo-zaps, there would have been quite a different history for them. But they are wonderfully docile. It is astonishing to see the readiness of these people to be led, easily led.

**Bibangu Opened.**—Possessing such traits, the Baluba are naturally the backbone of the Church and of the country. Other tribes recognize their superiority and insist on having them as evangelists. The three native pastors, the majority of the elders, deacons and evangelists are Baluba. Most of the work among the Baluba has touched only those tribes that have left their original country to settle around the white men. For years many delegations from large Baluba tribes have besieged Luebo and Mutoto begging for teachers and the opening of a station in their midst. For long the Mission had planned to occupy this land of promise, but it was not until 1912 that our force was increased enough to justify even the exploration that was made in that year. Five years later the desire was consummated. Two sites were chosen and rejected. A third, Mbua Matumba, was occupied by Rev. and Mrs. G. T. McKee, and Rev. and Mrs. S. N. Edhegard. At the end of six months, during which time the two families lived in a small three-room mud house, the Government under Catholic pressure denied them the concession. They were given two weeks' notice to depart. The present site of Bibangu, eight miles away, was selected. Our heroic missionaries, fearing another expulsion, lived here six months in grass huts, enduring fearful hardships from storms, mosquitoes and fevers. Dr. and Mrs. E. R. Kellersberger were assigned to Bibangu in 1918.

**"Smokes of Many Villages."**—From its elevation of 3,000 feet Bibangu overlooks the valley of the Lubilash river around which centers most of the folklore of the people. This river, called Sankuru at Lusambo, can be seen in ten different places as it winds its way among the hills. As far as the eye can reach, the hills tower majesticcally, and the plains, dotted here and there with clumps of palms, roll with matchless splendor. The smokes of countless villages ascend heavenward. By

them the boys can indicate the homes from which the flower of our Church is coming. That spot just across the Lubilash is the place where Mutombo Katshi, with 40,000 subjects, dwells, and the birthplace of two of our native pastors. The smoke a bit to the north of it is the domain of the Bakuanga, 10,000 strong, from which our Lusambo pastor hails. One is thrilled at the sight, for there before him are the land and its people about which he has heard for a quarter of a century. The land is ours for the taking. The people are ready and eagerly awaiting. And the work of grace has begun. Rev. G. T. McKee in his last report says, "Less than eighteen months ago the greatest chief in all this Baluba country was strongly opposed to us and our work and would permit no teacher of the Mission to labor in his territory. Indeed, he would hardly agree to talk to any of our missionaries passing through his village. Now there are fifteen teachers among his people, two being located at his request in his own village. He is our firm friend."

**Growth.**—At the end of the second year's occupation of Bibangu the work is seen by these statistics to be in a healthy condition. Missionaries, 4; organized congregations, 1: outstations, 41; native workers, 48; communicants, 102; Christian constituency, 1,039; Sabbath Schools, 41; Sunday School membership, 823; schools, 42; students, 833.

## HINDRANCES TO GROWTH

When all has been said about the development of the work, one must admit that it has advanced under severe handicaps. Only a few can be mentioned.

**Poor Communication Facilities.**—There are no roads in Central Congoland, only trails. We have no trains, no automobiles, no horses, no oxen You walk, or are

carried in a hammock. It requires a month to make comfortably the round trip between Luebo and Lusambo, or Bibangu. It requires 250,000 porters to transport the tonnage of the average American freight train. All this makes Mission work expensive, the evangelization of interior tribes and the oversight of the flock, difficult.

**Animism.**—While we have none of the organized ethical religions of the Orient, yet animism, or religiousness, is very strongly imbedded in the natures of the natives. Even after professed, or real, conversion this is constantly cropping out in one form or another. It is hard to create the sense of sin and rare to see one come trembling and crying, "What must I do to be saved?" The constant presence of heathenism naturally has its blighting effect.

**Mixed Motives.**—The reader must not suppose that all the delegations pleading for teachers, or that all the villages thrown wide open, imply hungering and thirsting after righteousness. Often far from it! Many come for political purposes, hoping to flourish behind the prestige of the Mission. Some seek only the loaves and fishes. Others are attracted by curiosity, and still others for political purposes, hoping to flourish behind the few have come really seeking eternal life. We care not how ulterior the motive as long as the opportunity and presentation of our message is so aboundantly assured. It is the Spirit that quickeneth.

**Lives of Godless Foreigners.**—Most white traders and State officials have native mistresses. Further, the State has licensed adultery contrary to the custom and desire of the natives, notably of the Baluba. A Belgian judge at Luebo sent a soldier to call one of our girls from the Pantops Home. To protect her an elder had to knock the soldier down. This was reported to the judge who, angered by his thwarted purpose, sent a squad of soldiers

to arrest the elder, threw him in prison and had him severely beaten. For three days he lay in prison despite the efforts of the Mission to secure his instant release. This almost caused a serious revolt on the part of the loyal evangelists who deeply resented the injustice done. Not only does licensed adultery cause much strife, dissension and misery in the villages, but it also imperils the homes and therefore the future of the people.

**Catholic and Government Opposition.**—Roman Catholicism as practiced in the Congo suits the degraded savage. To him it is the line of least resistance and settles him in his innate tendencies towards superstition and idolatry. Catholicism produces no real change of life. Moreover, it is destructive to morals, to a free form of government and to education. We might struggle against such a handicap with a larger measure of success, if there was absolute impartiality on the part of the Government. Unfortunately, there is an inevitable connection between State and Church. Catholic priests boldly assert their unity with the State, while prejudiced decisions on the part of many officials proclaim the boast a fact. This combination against Protestantism began during the notorious regime of King Leopold II. It is a known fact that the exposure of the fearful atrocities which shocked the civilized world a few years back, emanated chiefly from Protestant missionaries. Catholic missionaries were strangely silent. Two methods were employed to get rid of these Protestant nuisances, which resulted in marked advantages to the Catholics. One was to refuse concessions of land to Protestant Missions. The other was to crowd them out wherever possible. During a period of thirteen years six applications for small grants of land were denied us. In two instances the very places we requested were given to the Catholics. Even to-day such grants are exceedingly difficult to obtain. Witness our expulsion from Mbua Matumba.

In the Kasai the situation has been growing more acute each year. Three attacks by Catholics have been made on our missionaries, with no redress given yet. In many instances Protestant chapels have been burned or torn down. Sometimes villages attached to us have been removed without any apparent reason, and their lands given to Catholics. In regard to the succession of chiefs, it seems that only Catholic claimants consistently inherit, provided of course there is a Catholic litigant. Many of our adherents have been actually deported from Luebo. Some have been sent into exile because of their Protestant affiliations. Solemn assurances of justice made by one administration, are readily broken by the next one. This combination is in the face of the principles upon which the Congo Free State came into being. The sixth article of the Constitution of the State imposed the duty of "without distinction of creed or nation, protecting and favoring all religious . . . institutions and undertakings . . . which aim at instructing the natives and bringing home to them the blessings of civilization. Freedom of conscience and religious toleration are expressly guaranteed to the natives, no less than to subjects and foreigners; and the free exercise of all forms of divine worship, and the right to build edifices for religious purposes, and to organize religious Missions to all creeds, shall not be limited or fettered in any way whatsoever." This is the law. But, as concerns us, it has been violated more than it has been upheld. Our work is seriously threatened and we look to the future with anxious fears. We ask for neither special privileges nor favors, but for a just interpretation and administration of the laws and treaties of the Colony. It is to be regretted that there is no American Consul in the Congo to whom these injustices might be referred.

**Inadequate Force and Equipment.**—The greatest obstacle to growth has been the lack of an adequate staff

and equipment. The Catholic missionaries outnumber us two to one, while their equipment is magnificent. As one reads the records of this fruitful Mission, he is touched with the frequency and urgency of the pathetic appeals for more workers. Since its founding there has been never more than half the force required. A tropical climate, necessitating frequent furloughs, decreases the efficiency of the working force by at least one-third. Under the inspiration of the Laymen's Missionary Convention, in 1912, a movement was started for the complete equipment of the African Mission in men and women. During that year seventeen recruits were sent out. Others have followed. Believing that the full quota was in sight, the Mission with high hope and great joy laid plans for the full occupation of the field. Mutoto, Lusambo, South Luebo, Bulape, and Bibangu were opened in rapid succession. Two more stations in the Baluba country were projected. Alas, the future was veiled and we could not foresee the heavy losses that were to follow. Since 1912 we have lost twenty from our force, two by death, three by retirement, and fifteen by resignation for various reasons. In March, 1920, the staff numbered exactly what it was seven years ago. Last year Lusambo was held by a Methodist layman; Bibangu, Mutoto and Bulape were reduced by one-half; South Luebo had no resident missionary. If we can have and maintain a force of fifty units, excluding wives, we have the reasonable expectation of completing, under God's blessings, the evangelization of our field. This means the addition to our present staff of approximately fifty-three men and women. A movement is under way by the women of the Church to equip the Mission with permanent residences for missionaries. But there remain hospitals, dormitories, church buildings, agricultural and industrial equipment to be furnished.

**Rev. W. M. Morrison, D. D.**—The death, on March 14, 1918, of this beloved leader was the greatest material loss the Mission has ever suffered. Reference has been made to his great labors in the field of literature. Perhaps no better summing up of his life and work can be given than this beautiful tribute from the pen of Bishop W. R. Lambuth, D. D.

"In the death of William Morrison, Africa has lost one of its great missionaries. He was easily the peer of any man who prayed and wrought for the evangelization of the dark continent . . . . The chief characteristics of this great leader were those of magnificent courage, tender-heartedness, rare tact in dealing with savage tribes, sound judgment, tireless industry, genuine love for the native, a prayer life of great power and a deathless loyalty to Christ. . . . . There is a vigor about this lusty young mission, however, an air of progressiveness and a statesmanlike quality in all its plans, that synchronize with the life and administration labors of the man who gave twenty-one years of unremitting toil and sacrifice to build it up. William Morrison died young. He was not fifty-one. But he lived much."

May the stirring words which came from the yearning heart of Dr. Morrison sink deep into the consciousness of the Church, moving her to labor more earnestly to accomplish the end for which he toiled, prayed and died:

"In Africa the hearts of the people are wonderfully opened and prepared of God for the reception of the gospel; in America our Southern Presbyterian Church has its heart peculiarly warmed toward the African Mission. Is not this providential? Shall not these two yearnings meet in producing, under God's blessing, one of the most remarkable missions in the world? Is not this worth working for and praying for?"

The Happy Father of one of the best Native Evangelists at Luebo

# CHAPTER IV.

## A Fruitful Church

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# A Fruitful Church

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It is recognized by the missions of the world that the missionary should not be the pastor of the Church. The native must be. We are not founding in the Congo a Southern Presbyterian Church, but are setting our faces toward giving to the native Christian body a separate corporate existence with all the machinery necessary for carrying on its work. Certainly the missionary may need to remain here many years in order to train and direct in its early stages the native Church, but ultimately he must and ought to withdraw. As an outcome of the harmony and co-operation existing between the missionary societies in the Congo, there is every reason to believe that the time will come when the native Churches now being organized under the different societies will be united in a corporate whole, as is being already done in Japan and other mission fields. All the time we have kept before us the definite aim to try to produce a self-propagating, self-governing and self-supporting native Church with a distinct autonomy. The measure of success attained will be indicated in this chapter.

### SELF-PROPAGATION.

**Witness Bearing.**—"The thrill that comes with the privilege of sounding out the Word of the Lord! That Word has been sounded out from Luebo along forest paths, through open veldts, in hundreds of villages and in the ears of tens of thousands of people who had never heard the Glad Tidings. Our party of eight have been inspired and our faith greatly strengthened by what we have seen and heard of the wonderful work our Presbyterian brethren have under God been enabled to do."—Bishop W. R. Lambuth. This sounding out of the gos-

pel message has been done chiefly by the native Christians. Indeed, the most distinctive feature of the Church is its witness bearing character. From the beginning we have tried to impress on all the sphere of our Mission the responsibility, as well as the duty, of propagating the gospel. But the main pioneering of the gospel has been done by individuals of the native Church. They have had to interest the villages and chiefs before they became willing to ask for evangelists. Reference has been made to the indisposition of the early converts to witness for Christ and the thrusting out of the first evangelists by the agonizing prayers of the missionaries. But when once the idea of individual responsibility became rooted, the problem was solved.

**Testimonies.**—While it is not claimed that every Church member is on fire to spread the tidings, yet a great many are filled with true evangelistic fervor. Through the latter the gospel has spread everywhere like a great forest fire. It has run so fast we have been unable to keep pace with it. Several years ago missionaries on the Lualaba river found native Christians from Luebo singing hymns and doing personal work. They wrote of this to encourage us. From up the Kwilu river, seven hundred miles west of Luebo, a missionary of the American Baptist Society wrote that the Baluba had crowded into that section and had pressed into service as their spiritual guide a former worker of the Kasai Rubber Company and a member of Luebo Church. Rev. John Howell, of the English Baptist Mission at Kinshasa, is quoted as saying, "There is no tribe in the Congo, with the possible exception of a small tribe at Yakusu, that approaches your Baluba in their enthusiastic singing." Government officials, steamer captains, and traders all along the rivers have testified that our converts conduct their prayer meetings every morning. Herr Frobenius, scientist and explorer, when touring through the Kasai

section, said that one of the most remarkable things about his caravan was that each morning, each Sunday and Wednesday night, there was always a prayer meeting.

Evangelistic Centers.—It has been impossible to train teachers fast enough to meet all demands. It has been our policy to send an evangelist not to a village, but to a vicinity or section. Naturally he begins his work in the village where he resides, but he is responsible for every village within a reasonable radius. First, he starts a catechumen class and daily evangelistic services. Next, he chooses a number of promising young men whom he instructs thoroughly and then sends to the neighboring villages to impart their knowledge. Thus each outstation is a center from which the gospel light radiates in every direction. For example, take the village of Kalombo near Luluaburg. It has the reputation of being the most thoroughly Christian village in all our territory. The Church membership is over four hundred, the majority of whom are enthusiastic personal workers. The chief is a convert, being one of the first men in that section to abandon his plural wives and to adopt the Christian marriage. The leading men of the village have followed his example. From this congregation there have been trained and sent out five evangelists who are supported by them and six who receive their pay from the Mission. Twelve others are under training, being engaged in the local work.

Voluntary Teachers, Bajikile.—In no way is the witnessing of the Church better illustrated than in the work of the young men who go forth to blaze the Christian trail without remuneration from the Mission. The rapid spread of the gospel is due to these voluntary workers more than to any others. Bajikile, now an honored elder of the Luebo Church, was really the founder of the remarkable work, just described, in Kalombo's village. One day, nearly twenty years ago, he first heard of Christ

from the lip of an itinerating missionary. The Spirit sent the message home to his heart. He began to pray for more light. He learned to read and write from children who had been taught by some outstation evangelist. Then he began to travel from place to place aflame with his message of redeeming love. During four years he carried on an independent, self-supporting work. Six times he walked the one hundred miles to Luebo to ask for an evangelist. Five times he was disappointed, but on the sixth trip a young teacher was given to him. While waiting for an assistant, he made five evangelistic itineraries of from three to five months each, paying his own expenses, and laying the foundation for the great work now being carried on by seven missionaries in the Mutoto field. Bajikile was the first Christian in that section and was the human instrument of bringing the gospel for the first time to the knowledge of thousands. His missionary labors soon attracted the attention of the Mission and he was employed as a regular evangelist. He has been faithful to every trust and high honors have served only to deepen his spirit of humility.

**A Bakuba Lad.**—Rev. H. M. Washburn tells the story of a fourteen year old lad in a Bakuba village who became interested in the gospel as told to him by an evangelist. He felt that he must acquaint the people of his own village with this good news. At this time all the knowledge he had was the Lord's Prayer, two verses, and the chorus of one hymn, one verse and chorus of another hymn, and four questions of the Catechism. After teaching these in his village he went to another and another until he had opened up nine preaching places!

**Job Lukumwena, the Paralytic.**—This young man was of quite a different type. He was discovered, friendless and destitute, in a village near Luebo. Miss Fair, the nurse, took him under her special care. Soon there was developed in him a passionate desire to win souls to

Christ. Unable to walk, he determined to devote his time to prayer and personal work through letters. His strong message carried cheer and courage to many evangelists in lonely outstations. Even the missionaries came to feel the power of his dedicated life, and often went to pray with him about the work. His letters have touched hearts in America. He corresponded with the boys of a Colored Sunday School Class in a West Virginia town. The burden of each message was, "I am praying for you, pray for us." He suffered much, but was very patient. Before his death in 1918 of influenza he had formed the custom of calling in small groups of young men in the community to talk and pray with him. After his death these young men were filled with a desire to carry on his work and an organization was perfected along the lines of a Y. M. C. A. Their open air meetings have an average attendance of one hundred and fifty. Headquarters are in Lukumwena's old home. The missionaries meet with them from time to time, giving talks on riligious themes. Already six of their number have gone out as evangelists and ten others are engaged as secular teachers. Thus is being perpetuated the influence of his life.

**The Regions Beyond.**—The spirit of evangelism has found expression in the willingness of many Christians, especially evangelists, to proclaim the gospel news beyond the borders of their own tribes. For instance, the progress made with the Bakete, the Zappo-zaps, and the pioneering work among the Bakuba, is due to the missionary activities of Baluba and Lulua evangelists. Similar work is being conducted among isolated villages of Batetela, Basonge and other tribes. Often these heralds of the Cross have gone hundreds of miles from their homes to labor among a strange people.

In 1911 the Mennonite Church of America established the Congo Inland Mission at Djoka Punda some sev-

Converts Given to the Methodists.

enty miles southwest of Luebo. The territory between the Luebo and Kasai rivers, which formerly had been included in our sphere, containing a large Baluba-Lulua population, was turned over to this new society. In 1915 this mission organized its native Church with two of its own converts and ten members received by letter from our Luebo Church.

In a similar manner in 1914 Bishop Lambuth founded the Methodist Episcopal Congo Mission at Wembo Niama, organizing the native Church with two evangelists and thirteen other members received by letter from Luebo. These men, with their wives and children, volunteered to leave their homes, friends and the advantages they were enjoying at Luebo in order to help "sound out the Word of the Lord" in a virgin territory. This is an illustration of missionary comity on the part of both the native Christians and our Mission. The Methodists and the Mennonites entered these fields on our urgent invitations.

## SELF-GOVERNMENT.

As we occupy an isolated part of the Congo, very few outsiders have found their way to Luebo. The feature of our work which seems to have impressed most the occasional visitors is the progress made along the line of Church government. Rev. J. R. M. Stevens, once a missionary in the Congo, now the Secretary of the Young People's Work of the English Baptist Missionary Society, visited Luebo in 1915. He afterwards wrote: "I rejoice greatly at the wonderful spiritual harvest which has been reaped since the work commenced, and as far as I could judge the methods employed have been very sound. The development of Church government much impressed me. I know of no other mission [in the Congo] where such progress in this direction has been made."

**Dr. Morrison's Influence.**—The development of the infant Church towards self-government is due to Dr. Morrison more than to any other. He saw clearly the deficiency of the African mind in powers of initiative, organization, system, and method; that "it is a race that imitates rather than originates, which prefers ruts and routine to newer paths that might lead to higher and better planes of service and efficiency." Therefore he believed it to be a fundamental principle that the Mission "should begin at the earliest possible moment, consistent with spiritual attainments and power, to lay on the infant Church the responsibility which naturally grows out of an active participation in Christian experience and activity, and along with this ever-increasing responsibility there should grow a corresponding increase in power and authority." He believed it better to fail over and over rather than to keep the Church in its "swaddling clothes, retarding its development and at the same time losing for the cause of Christ the service which it could have rendered sometimes perhaps much better than we ourselves." It was this clear-visioned man of faith who organized in 1900 the Christian Endeavor Society. His whole object was to develop initiative and confidence in the timid converts, and out of this society grew the splendid body of native evangelists now scattered all over our vast territory.

**Elders and Deacons.**—In 1907 the first officers, five elders and six deacons, were choson by the native Church. This was the beginning of our turning over to the native Christians the management of the internal affairs of the Church. Many others have since been ordained and set apart for the work. These men, for the most part, live at, or near, the Mission Stations, so that they can be better trained. Little by little they have been advanced in power until today they have charge, under the seprvision of the missionaries, of the whole spirit-

ual welfare of the Church, as well as its evangelistic efforts. The elders have power to comfort, to admonish, to warn, to discipline and to restore to fellowship any who may have been temporarily cut off. They superintend the instruction of the Catechumen and are largely responsible for the examination of those seeking Church membership. They supervise the work of the younger teachers and evangelists while under training at the Central Stations. They also visit at intervals the outstations, overseeing the evangelists, settling disputes, encouraging and stimulating the Church members. The elders live in different sections of the village and have the implicit obedience of the people. While their authority extends only to Church members, yet in many instances because of their dominant personalities others voluntarily come to them for the settling of their disputes. They are in session for a while every day to consider any problems which may arise. Once a week they meet in consultation with the missionaries to review their work. A Luebo missionary said that during two years he did not reverse but one decision made by the elders and afterwards regretted having done it.

The deacons have oversight of the more material side of the work. They superintend the collections, take charge of the funds and, under the supervision of the missionaries, distribute these funds wherever needed. Naturally they look after the poor and sick. Now that the people are coming to understand more and more the duties of these elders and deacons, we propose to select in the outstations, where there is a group of Christians, "pupil" elders and "pupil" deacons, from whom will come the future officers of the Church.

**Superintendents.**—Each Mission Station has its outstation territory divided into districts. Within the district each evangelist has a group of villages. Over each district there is a superintendent who is responsible for

the entire work of his section. Usually his headquarters are in a central village, but he is travelling constantly, aiding and instructing the teachers and evangelists, and keeping them in touch with the elders and missionaries. When an elder or a missionary enters his district the superintendent must meet him at the border and personally conduct him wherever he may wish to go. Some of these men are elders, but the majority are picked men from the regular evangelistic force.

**First Native Pastors.**—In 1916 three elders of marked ability and long standing were ordained and set apart to the full work of the gospel ministry. These men, in consultation with an elder and a local evangelist, can constitute a court capable of performing every duty of the missionary. They may baptize, discipline, administer the Lord's Supper and arrange all Church questions. Moreover, these native pastors can go into places almost inaccessible to the missionary. More and more they are taking over the work of itineration.

**Kabeya Lukengu.**—This pastor was born and reared in the large Baluba village of Mutombo Katshi, 300 miles east of Luebo, and a few miles from Bibangu, amid all the heathen customs common to the place, including intertribal warfare. While on a visit to the famous tyrant, Pania Mutombo, to exchange a slave for a gun, he was captured by the State and conscripted as a soldier. After spending several years in the Bakuba Kingdom in the employ of a rubber trader, we find him established in a small Baluba village in the Lulua territory. Here he came first in contact with Luebo avangelists. Finally he secured a position as head-man with a white trader at Luebo at a very remunerative salary. He became deeply interested in the gospel, then an enquirer and at last a convert. After being tested as a personal worker and voluntary teacher, he was admitted to the work of an evangelist. When the notorious Zappo-zap asked

for a teacher, Kabeya volunteered to go. He served here faithfully for two years when he was recalled and made an elder, being one of the first five chosen by the native Church. He next became the superintendent of a large section of the Luebo territory. He has served with great ability wherever placed. He is a gifted preacher, possessing a remarkable understanding of the Bible and unusual originality in its application. He has scores of friends in every village, especially among the children. As the pastor of 10,000 Church members, he is a tireless worker. One of the older missionaries said that Kabeya Lukengu is of more value to the work than any member of the Mission.

**Musonguela**, the second pastor, was reared in a village near that of Kabeya Lukengu. He early displayed those qualities of leadership which have thrust him to the front in the Church. The instincts of the warrior led him to become a soldier of the State. It was during this period that he avenged the death of an uncle by waylaying five persons from the village of the

murderer. He killed two of them with his rifle, selling the other three into slavery. According to native custom it was his duty to retaliate in this manner, but his act made him liable to similar treatment at the hands of his enemies. Finishing his term as a soldier, he engaged his services to a Luebo trader. There, as in the case of Kabeya, he was convicted of sin, gave up his lucrative position and became a Christian. Soon he was witnessing a mighty fruitage in an outstation. Under his consecrated ministry the entire village was changed, all fetishes and idols were burned, and some three hundred converts were won, among them the grey haired chief. Next, he became superintendent of an unlimited territory beyond Mutoto. During two years he travelled, preached and suffered with true Pauline fervor. He gave away all his salt (rations), making his living pulling teeth with a pair of forceps given him by a missionary. He opened many villages to the gospel. At the organization of the Mutoto Church in 1912, Musonguela was ordained to the eldership. The next year he was transferred to Lusambo, where he has since resided. It is interesting to note that after his conversion he redeemed the three persons he had enslaved and fearlessly preached the gospel in their village with the result that they and the young chief were converted and received into the Church by the very man whom they had sworn to slay! For five years he has been the efficient pastor of the Lusambo Church which, under his leadership, is making wonderful strides towards self-support. He is very quiet and unassuming in manner. Patience, tact, and humility are blended in his character. The people love him. The missionaries depend on him.

**Kachunga.**—The third man, is in many respects the superior of the other two. But, strange to say, he has proven a disappointment. From the same village as Kabeya, he fell into the hands of the slave raiders when

yet a small boy. The price for his freedom was given by a Virginia lady. He was very bright. After his conversion he showed an aptitude for translation work. He became the helper of Dr. Morrison and accompanied him to America to assist in the completion of the Dictionary and Grammar of the Buluba-Lulua language. Later he was ordained an elder. He is unusually intelligent and a strong preacher. Unlike the other two pastors Kachunga is very proud, and pride caused his downfall. Whether it was his elevation to high office, or his distaste for working with younger missionaries after having been associated so long with Dr. Morrison, he developed soon after his ordination a spirit of insubordination to Mission authority, which unhappily affected a number of evangelists. The Mission acted promptly in reducing him to the rank of an ordinary evangelist. He accepted the disgrace with more meekness than was anticipated and requested that he might be permitted to return to his boyhood home, Mutombo Katshi, laboring without pay until he had retrieved his mistake. This was granted. Chastened in spirit he went into that heathen village, with its forty thousand inhabitants, and is doing a splendid work. It is predicted that his reinstatement as a pastor will take place soon. His defection by no means discourages us in the determination to set apart other men as fast as they show ability for leadership. There is some splendid material. On the other hand, his experience will doubtless have a salutary effect on the entire Church.

**Conferences.**—"At each station are gathered annually, sometimes oftener, all the evangelists and teachers, together with some of the chiefs and prominent men who are believers, for a conference of several days, where problems are discussed, mistakes corected, and a renewed inspiration given. So far as we can see, there remains but on step to be taken, and that is the calling of stated

meetings of all the pastors and elders from their widely scattered sections of the entire field, the constituting of them into a court for the consideration of the larger questions affecting the whole work, thus bringing about a unity of action and harmony of purpose in all the parts."—Dr. Morrison. This step is soon to be taken. The Mission in 919 requested the home Church, through the Executive Committee of Foreign Misions, to sanction the formation of a native African Presbytery. This outlook fills us with joy and hope.

## SELF-SUPPORT

Self-support should advance with self-control. As more authority is placed in the natives' hands, they should assume more responsibility financially. When we consider that in our best year 19,206 Church members gave only $2,228.00, or about twelve cents per capita, it may appear that we are far from our goal of a self-supporting Church, but when one understands the almost insuperable obstacles, when one sees the willingness of the people and the actual results, he will perceive that the grace of giving is being developed more rapidly than the statistics seem to indicate. Indeed, it will be seen that in this respect the Church is becoming more fruitful each year.

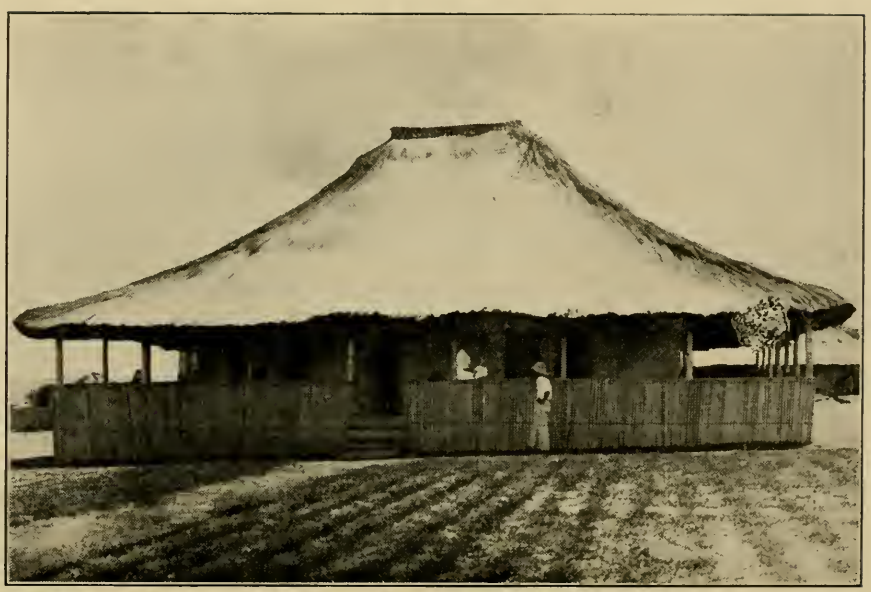
## DIFFICULTIES

**Poverty.**—One cannot give what one does not possess. The natives live in mud huts, as a rule, averaging 10x12 feet in size, with thatch roofs. They possess practically no furniture. Many eat but once a day. The crops are small. Many do not produce sufficient food to keep the wolf from the door during the famine months of the dry season. They are improvident. Children go naked and adults are satisfied with a simple loin cloth. Banks and savings accounts are unknown. A few chickens, a goat, several earthen pots, and the nearby field consti-

tute the wealth of the average family. It is safe to say that the richest man within the native Church is not worth more than one hundred dollars in American currency. It is difficult for him to hold that, since his friends and relatives are constantly imposing on him. They never refuse a fellow-tribesman a loan. Consequently they are eternally in debt. Wages are low, the average being about two dollars per month. The highest paid man in the employ of the church receives four dollars per month.

**No Generally Accepted Currency.**—A second difficulty is the lack of a generally accepted currency. The people give liberally of their foodstuffs, corn, millet, potatoes, cassava roots, but these have very small purchasing power. For example, a bushel of corn, in the Lusambo outstations, used to sell for four cents. We have often bought a bunch of bananas for ten cents. Around white centers the Government is succeeding in introducing the Belgian currency, but in the interior the natives are slow to adopt it. For a while at Lusambo the people would not accept the ten centime (two cent) pieces, and at Mutoto they rejected the twenty centime (four cent) pieces. Whe have known them to exchange two franc (forty cents) coins for one franc coins, not realizing the double value of the former.

**No Good Markets.**—A third difficulty lies in the lack of markets for perishable goods. The people claim that they cannot sell all that they now raise. With the exception of rice, which very few natives raise, practically no food is as yet being exported by the Colony. Ivory and rubber, which once brought a little gain to the native, are about exhausted. The products of the palm tree, nuts and oils, are purchased for a song by the traders. Coupled with the lack of markets are the poor transportation facilities. Every ounce of produce must be ported on the head, or back, to the rivers. This is a strong deterrent to large production.



The Home of Dr. and Mrs. D. L. Mumpower of the Methodist Mission.

**The Wealth of the White Man.**—A fourth difficulty is the apparent wealth of the white man. He lives in a house ten times the size of a native hut. His wardrobe is never empty. His money seems never to run out. He employs hundreds of workmen. His steamers bring untold wealth in the way of salt, cloth and other barter goods. Thousands of natives believe that salt and cloth are churned up by the sea, awaiting only the daring enterprise of the white man to gather them. Why, then, they argue, do you expect us out of our squalor and poverty to support the work which you are so abundantly able to suport? This is natural on their part. There are some nominal adherents, notably chiefs, who think that they are granting us a distinct privilege in allowing the gospel to be preached, and brazenly demand pay. The problem is not solved in atempting to live on the same level with the native, denying one's self nourishing food and comfortable quarters. This only aggravates matters. The only possible solution is long years of patient, laborious instruction which aims at increasing the natives' wants, thereby stimulating them to greater energy and larger production, and providing adequate facilities for marketing all they can produce.

**Insufficient Instruction.**—A last difficulty is the lack of sufficient instruction. It has been our policy to retain control of the regular evangelists by employing them at stipulated salaries. The expanding nature of the work necessitated this. If the villages paid them, it would be hard to change them at a moment's notice. We must be able to thus control and change them. But this has produced a selfish streak in a few of the evangslists, who feel secure in their salaries coming from the Mission and are afraid to trust the people. Again, in order to occupy strategic places, to enter doors before they closed, and to keep in touch with the rapidly growing work, we have been forced to send out workers with

most pitiable preparation. Many of them cannot work a simple problem in Arithmetic. How, then, can they properly report the amounts and estimate the values of gifts?

When every obstacle has been mentioned the greatest is undoubtedly the inadequate instruction of the native leaders and therefore of the church body. The responsibility for this lies at the door of the home Church, which has failed to provide an adequate missionary force. Give us enough missionaries to do intensive work preparing their native leaders, and extensive work superintending properly their efforts, and the problem of self-support will quickly solve itself.

## ACHIEVEMENTS

Despite the difficulties, a calm survey of actual attainments will reveal a responsiveness on the part of the people to do their best which augurs well for the future.

**Organized Churches.**—There are ten self-supporting organized congregations on our six Mission Stations. The elders, deacons, and pastors are supported out of the local funds. It is thoroughly understood that each native pastor must be supported entirely by Church gifts. The entertainment of strangers is provided either from Church sources or from individuals. Every week delegations, numbering scores of people, come to ask for evangelists, to seek medical attention. or to secure advice in their difficulties. This affords great opportunities to interest them and to point them to Christ. Their entertainment is a considerable item. One Luebo elder has built a house for strangers, whom he entertains at his own expense. The house is usually filled.

**Tithing.**—All evangelists and paid teachers regularly tithe their incomes. This is purely voluntary. Many of the laity do the same. We recall the vivid impression,

the first day of our arrival as a new missionary at Luebo, made by the sight of a woman coming up the path with a large basket of corn on her head. Depositing it at the feet of Dr. Morrison, she said: "The Lord has given me ten baskets of corn this year and I have brought one to Him." This spirit is being encouraged, but it is more difficult for the average Congolese to calculate his income than for the average Church member at home.

**Outstations.**—The greater part of the Church membership is in the interior. Therefore, our greatest difficulties lie there. In the early days the Mission paid for the erection of chapels and manses. But for several years this has not been done. It is now the policy not to provide an evangelist until both chapel and manse have been erected. The average life of a chapel, or Church shed, is two years. Therefore, while the initial cost is trifling, the cumulative value of these edifices is considerable. In 1914 the chapels of Mutoto territory, built independently of Mission help, were valued at $1,282. In the same year a large chapel, valued at $250, was built at Mutoto by voluntary labor. The cost of these chapels and manses is not included in the gifts as reported. They ought to be, but owing to changing values for every community, the deficiency of many of the leaders and the large number of voluntary workers, it is almost impossible to obtain accurate statistics.

**Voluntary Teachers.**—It is generally accepted that two-thirds of the native helpers, including secular teachers, are voluntary, being self-supporting, or supported by their villages. This is a unique feature of the work. For example, in 1910 Dr. and Mrs. Morrison discovered that the vilage of Bakwa Mai, 175 miles from Luebo, was evangelizing unaided and with marked success twenty-one distinct villages, not a cent of the support coming from Leubo. In that same year Dr. J. O. Reavis found by personal inquiry that, within 125 miles of Lu-

Voluntary Workers.

ebo, there were more than one hundred teachers and other Christian workers being suported independently of the Mission.

**A Concrete Illustration.**—In 1917-1918 a special effort was made in the Lusambo field to test out the willingness and the ability of the people to give. A "Progressive Program Campaign" was inaugurated. At the end of the first year the gifts increased 300 per cent. The following year this high mark was not only maintained but the quota of 25 per cent increase was more than reached. At the end of the second year the field was almost thre-fourths self-supporting. Being a comparatively new work, with less than five hundred Church members, the missionary staff was able to concentrate along this line to better advantage than can those on the other Stations. The campaign revealed that these wretchedly poor natives will gladly respond to instruction. Also, it showed on the part of many a spirit of genuine self-denial and sacrifice which would put to shame many Church members in Christian lands. For instance, one evangelist gave two months' salary in addition to his tithe!

## ENDURANCE

The question is often asked, "How do the African converts hold out?" Some are like Peter and must be disciplined for lying. Others are like Moses, guilty of the sin of rashness and impatience, or like David, yielding to the lusts of the flesh. As a race they wonderfully resemble the Children of Israel in their constant display of weakness and failure. Many of them must be disciplined over and over. The yearly average of disciplined cases varies between fifteen and twenty-five per cent of the total membership. However, the actual loss is relatively small. When inclined to criticise the weakness of African converts, one should remember three things. First, that this is a child race, subject to

the whims, impulses and limitations of a child's mind. Constant correction is necessary for its development. Second, that it is not just to compare the lives of newborn converts in a heathen land with those of mature Christians at home with centuries of godly training and living behind them. We should contrast their lives with the terrible environment in which they must dwell. Third, that discipline is sternly meted out in the case of every delinquent. Adultery, lying, back-biting, hate, malice, fighting, quarreling, intriguing, stealing, covetousness, bearing false witnes, cursing, Sabbath breaking, dishonoring parents, debts (when payment is long deferred), hemp smoking, drunkenness (there is very little), returning to idol worship or fetishes, and many other forms of sin are instantly condemned and the guilty parties must suffer the humiliation of discipline. How would the African standard of discipline affect American Christians?

One test of a true convert is the manner in which he endures persecution. While our people have not had to endure the ravages of the sword, as the early Christians or as the Armenians and Koreans suffered, yet there are many forms of persecution which test their faith to the limit.

**General Instances.**—These babes in Christ must daily stand gibes, insults and curses. Ridicule and scorn are often employed to break the will. The acceptance of Christ means a complete revolution of their whole social and religious fabric. It means a definite break with old habits, customs and superstitions which have been taught them from their infancy up. To resist custom requires courage of a high type. Moreover, there is an element in every village which opposes bitterly the stand for purity, righteousness and holy living. This opposition usually takes the form of personal insinuations, accusation, and contempt which only the grace of God en-

ables them to bear. Further, Christians are charged with all the calamities which befall the people. The failure of charms to work or the unexpected stroke of lightning is laid to their doors. In a certain village a wall fell, killing several persons. The relatives at once accused the evangelist, who was saved from violence only by the prompt intervention of the chief.

**Persecution from Parents.**—In the Bakuba kingdom any man who leaves his village to live elsewhere is under a curse. Both Kolexa Muoyo, the Mukete elder at Bulape, and his wife are outcasts. A young boy, commanded by his father to participate in a heathen sacrificial rite, refused, saying that he would submit to a thrashing, but would not eat meat sacrificed to idols. This required all the more courage since meat is a rare delicacy with the natives. In a Baluba village a young girl was converted. A little later the chief, much older than she, paid the dowry to her parents and prepared to add her to his already large number of plural wives. She refused to enter the polygamous relation. When her parents insisted, she ran away to the forest. She was caught, for no one will aid or abet the runaway wife, and severely beaten. For months she persistently refused to become his wife. At last she was bound hand and foot and thrown into the chief's hut.

**Persecution by Chiefs.**—According to the State's law the chief has absolute power in his village. It requires grit to be loyal to Christ when it means opposition to a heathen chief. It was self-denial day in a certain village. After weeks of saving the handful of Christians made their offering of three dollars. The chief demanded that the money be given to him, since the people were his. The evangelist refused. That night the chief appeared at the evangelist's house and had him severely thrashed with a cruel scourge made from the hide of the hippopotamus, but he did not get the money. Many a

person has taken a beating rather than be disloyal to his duty as he saw it.

**Persecution from the Government.**—Reference has been made to the persecution at Luebo and throughout our territory by the Government that has sworn to protect the natives in their religious rights. Literally hundreds have gone to prison rather than surrender their privileges and convictions. Many chiefs, nominally Protestant, have lost their villages because of their friendship for us. Others are confessedly afraid to expose themselves to the State's displeasure by accepting our teachers. A notable instance was the case of Mwamba Kufula, a man who had risked his life again and again for the State. Yet he lay in prison for one year untried and unconvicted. Several of his villages were taken from him. The only plausible excuse that we could find was that he had become our adherent and had received for his people two of our evangelists who were in continual written intercourse with us! The only explanation of the attitude of the State is that it is powerfully influenced by the Catholic party in Belgium. Much can be said of the constant persecutions of our people by nominal Catholic chiefs, but the story is too long.

## PRAYER

Prayer is the pulse of a fruitful Church, or Christian. The pulse of the Congo Native Church is strong. If witness-bearing is the distinctive feature of this Church, prayer has made it thus. The native Christians have come to believe that prayer is their most important duty. Everybody prays. There is no diffidence about praying in public. Men, women and children will lead in prayer. They appreciate prayer. It is very real to them, since the supernatural is always close about them. They believe in prayer. Unanswered petitions do not throw them into doubting moods. They trust implicitly. They tell

God everything in the most intimate manner. Satan with them is a real person and they will carry on with God long conversations about what Satan said to them.

**Praying for Meat.**—With the natives meat is a delicacy. The girls in Pantops Home are provided with it but once a week. On one occasion as a punishment for misconduct, the matron decided to deny them their meat. This had a sobering effect. The back yard became strangely quiet. After a season, a girl came to plead for a reversal of the decision. The matron remained firm until a small head appeared, peeping around the corner of the house. The pleader instantly rushed to the little one and said in a stage whisper: "Get back to the shed, your place is yonder with the others praying!" The matron gave them the meat.

**Prayer and Fasting.**—In times of crises the missionaries and the entire native Christian body have engaged in seasons of special prayer and fasting. Something usually happens at such times. It is believed that the steamer, the **S. N. Lapsley,** was provided as the result of such a season. At the time of the trial of Dr. Morrison and Dr. Sheppard at Leopoldville, it was decided at Luebo to have a day of prayer and fasting. Friday, which is called the "Fifth Day," was set. By the time the word had reached one distant outstation the "Fifth Day" had grown to five days! Immediately the fast was begun. After the fast had lasted three days and some of the children were nearly famished, a native teacher just from Luebo happened to pass that way and corrected the mistake. But our missionaries were gloriously acquitted!

**Sunrise Meeting.**—Every day at sun-up on each Central Station and in each outstation there is a prayer service. The people come through the raw, foggy morning to acknowledge their Maker and to pray His blessing on the work of the day. Similar prayer meetings

are conducted on Wednesday and Sunday nights. Ten years ago a missionary estimated that these meetings had an average attendance of 10,000. Today it must be treble that since our Christian constituency numbers 36,000. During his visit in 1912 Bishop Lambuth was deeply impressed with the atmosphere of prayer at Luebo. In writing of the native evangelists he said: "The work of these men and that of their missionary leaders is rooted and grounded in faith and in prayer. Think

**An Example of How Low the Natives Build Their Huts. Rev. A. C. McKinnon.**

of several hundred turning out every morning of the year to 6 o'clock prayer meeting. They know God. I have rarely heard such prayers. They have learned to talk with God and with a devoutness of spirit which is marvelous. Think of a semi-circle of cottage prayer meetings at Luebo every Wednesday night extending for two miles. I heard the singing from half a hundred different points while I was walking through the Mission compound, on my way to conduct the missionary prayer service in English. Is there any wonder that we felt that night the presence of our Lord? I thank God for what I have seen and heard. The half had not been told me."

**Prayer and the Holy Spirit.**—The connection between prayer and the Holy Spirit is recognized. One rarely hears a prayer that does not reveal the petitioner's utter dependence upon the power and guidance of the Spirit. The outpouring of the Spirit in answer to earnest prayer was strikingly illustrated in the work of David Mputu at the village of Ngeya Kalamba. This devoted evangelist, now an elder at Mutoto, with his assistants built up a native Church of 250 members. He trained and sent out five self-supporting teachers and had twenty others in preparation for evangelistic work. There was a class of over 200 catechumens. The old chief, who has recently died, was a regular attendant on all Church services and had put away all his wives except one in his earnest desire to become a baptized Christian. Not only missionaries, but State men and traders have observed and praised the work of this man. What was the secret of his success? At a Luebo conference it came out. Far away from the assistance of the missionary this noble man of God discovered in the Bible a more sure source of guidance. There he read where Christ, in the Sermon on the Mount, told the people to go into their secret hiding places for prayer. Mputu took this literally, as it should be taken, and every inquirer even must first establish a secret place for prayer. There must be a place set apart in the hut, or on the verandah, in the tall grass or in the near-by forest. Moreover, each path to this retreat must be *worn*. Thus, 450 members and catechumens meant 450 prayer closets. No wonder the fire burns in their hearts. Such devotion will kindle a flame anywhere. "By their fruits ye shall know them."

A Bakuba Chief

Pineapples Grown in Luebo

## CHAPTER V.

## On the Trail

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# On the Trail

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## CHAPTER V.

## On the Trail

On the trail one sees the native in his true perspective, at his best and at his worst. Much depends on the temperament of the traveler as to which will appeal more to him. If he is a pessimist, he will be unduly burdened with the dark side of heathenism. If he is an optimist, no cloud will be too black for him to detect its silver lining. The native will quickly size one up. He has little use for the pessimist. Most missionaries are able to magnify the best, while not overlooking the worst in heathen life.

**Importance of Itineration.**—Since only a small proportion of the native population is found at the central Mission stations, itinerating among the 523 out-stations, or country Churches, assumes a most important place in missionary life. It is our policy to visit these places at least twice yearly. In addition, the elders and native pastors make frequent trips. These tours occupy from three weeks to two months.

### THE OUTFIT

**The Preparation.**—Whether the tour is to extend over a short or a long period, the preparation is much the same. In case of the latter supplies must be replenished from time to time. One must have a tent—unless one is willing to sleep in the native huts along the path—a folding camp cot, with extra bedding, for the nights are often very cool, a folding table, and chair. Then there is the inevitable mosquito net, a nuisance but a necessity. It may not be needed, then again night may find one near a swamp and even one mosquito is most exasperating after a hard day of tramping, preaching and entertaining

the throngs. Several changes of wearing apparel are required, for one may be caught in an unexpected shower, or drenched by the heavy dew on the tall grasses; also a tin trunk that will successfully turn water and bear hard knocks. Again, there are the cooking utensils and table ware. One prefers to carry a small bath tub, since the streams are not always convenient to the camping place and it may be embarrassing to perform one's ablutions with a crowd of curious little children lining the bank! Sweet potatoes, fresh corn, eggs, chickens, pineapples and bananas are usually to be found along the route. However, there are times when none of these foods can be obtained and one must depend upon his "chop" box. Certain foods, as flour, lard, butter, sugar, milk, tea, and coffee. must always be ported. One gets tired of tough chicken at every meal. Therefore, the wise man will take a few tins of sliced bacon, beef, sardines and salmon. He will also vary his diet with sweets, such as jellies and jams. He must not forget the canteens for drinking water, nor must he neglect the boiling of every drop of water he drinks. Dysentery stalks abroad in the land. Then there is the medicine chest, for one never knows what may befall him. There are always the stumped toes, sore shoulders and aching backs of the men to be doctored.

**The Pocket-Book.**—There is no free entertainment on a road trip. Think of the hungry men composing your caravan who must be fed at least once a day. They will be happier, travel better, and give you less trouble on two meals a day. True, food is cheap and a tablespoonful of coarse salt per day will purchase enough for one man. We were never able to do with less than one thirty-six pound sack of salt a week. One must have a fair supply of barter goods, consisting of calico, beads and other trinkets, trousers, vests, coats, and caps, with which to purchase his food, meat for the men, or for

returning the hospitality of the chief in whose village one sleeps. School supplies, charts, readers, Bibles, pads and pencils, are always in demand. Oftentimes the heart of some voluntary teacher, who is facing alone the frightful darkness of a village given over to idolatry, is made happy with the simple gift of a pencil, or a pad of writing paper.

**The Number of Men.**—Count the articles described above and calculate the number of men required to port one's outfit. Then add six hammock men, a cook, and a personal boy. The missionary might do his own cooking, laundering, and housekeeping—and some inexperienced ones attempt it for a short time—provided he were on a mere pleasure trip. But after he has wearily made his twenty miles, preaching in every village along the way, and at last reaches the stopping place for the night, he finds his hardest work still before him—the examination of many catechumens, the settling of disputes, and the hearing of reports from the evangelist and teachers. In Africa it is not a wise economy to save a few dollars for the Mission at the expense of one's efficiency and health. The least number of men we have ever been able to get along with was sixteen, but we did not use a hammock. If there are several missionaries, the caravan will be increased to thirty, forty and even fifty men.

**The Start.**—Of couse the preparation for such a journey cannot be completed at a moment's notice. For days, sometimes for weeks, the matter is on one's mind. The various articles must be collected and sorted. Men must be engaged. Frequently, the time set for departure must be postponed because some of the carriers have not turned up. But, at last, every load is deftly tied to its pole with strong rattan—the native is as skilful at tying a knot as a sailor—rations (salt) for three days are meted out, the loads are swung to the shoulders and the box-men are off at a trot, single file, down the trail.

The missionary crawls into his hammock and, amid the confusion and parting shouts of almost the entire village body, gathered to bid hm good-bye and god-speed, the long journey "over the hills and far away" is begun in earnest. If he is wise he will attempt only ten or twelve miles the first day. With each succeeding day, both he and his men become more hardened to the path and before their return, thirty miles, if necessary, will be clipped off as easily as the first ten.

## CHARACTERISTICS

Itinerating affords fine opportunities to observe and study one's men—their behaviour, their traits of character.

**Docile.**—In the first place, he notes that they are very docile. Think of a lone white man handling with ease and confidence twenty or more natives, some of whom he may have never seen before! His word is law. Generally, there is a Kapita, or head man, who looks after the details of the caravan trip. But the responsibility is borne by the white man. He settles disputes, changes the loads when necessary, and not infrequently imposes fines for unseemly conduct. If he is tactful and just, he can exact anything of the men and they will obey him.

**Happy.**—They are usually a happy lot, especially when well fed and the march is to be a short one. They make the welkin ring with their songs. The box-men and the hammock-men twit each other about the relative weights of their loads. A tumble down a steep decline or into the water, always produces laughter. They are like a set of boys off on a frolic. As long as the singing keeps up one may know that the men are in a high good humor. But let silence reign, and trouble may be brewing. A sense of humor on the part of the missionary

often saves an ugly situation and turns frowns into smiles.

**Loyal.**—Their loyalty to the white chief is at times most touching. They resent any discourtesy to him. They will even reprimand the raw village chief for his lack of good manners. They are solicitous of his welfare. One day, in an unknown territory, we desired to cut across a plain to a certain village. The men insisted that it was too far for a day's journey and that there were no intermediate villages. We settled the question by striking out along the trail. Of course, they followed. From six in the morning until six that evening we trudged our weary way across that blistering plain. The path, small and tortuous, was filled with slick stubble which made walking painful. There was not a shade tree save at the bottom of deep ravines. The sun is hottest between noon and two o'clock. We became faint, in spite of the large pith helmet. The four hammock-men, too, were showing signs of distress. But when they saw our plight, forgetting their bleeding feet and aching shoulders, they insisted that they were as fresh as if they had just bathed in the cooling depths of some dashing stream, and would not budge until we had climbed into the hammock for a brief respite. Again and again, they offered their weary bodies for the help of their faint and exhausted white chief. One cannot forget such loyalty as that. Who would not love men like those, whatever their race?

**Propagandists.**—It is the rule that the men of the caravan must attend the religious services. They are always eager to tell who their white man is and what is his business. This usually calls for discussion. Many times the way for our entrance into villages has been prepared by the box-men who have gone on before. It is no uncommon sight to see several groups of villagers surrounding our men and listening to their exposition

The trail. Note the caravan in the background.

of some scripture passage, or learning the chorus of a hymn. On one occasion, after a hard day's march, we were awakened by the sound of a class learning the alphabet. The Kapita was teaching the old chief and his children, the A, B, C's! This resulted in the placing there of an evangelist.

## THE HIGHWAYS

**The Main Thoroughfares.**—As in the days of the Roman Empire all roads led to Rome, so in the Congo all the large highways lead to State posts. The comparison can be carried no further since even the best road is no more than a foot path, a trail. Once a year, when the tax collector makes his rounds, the people clear out the trails, then the grass is allowed to grow again. For administrative purposes the State has compelled the people, with some exceptions, of course, to erect their villages along these highways. This facilitates missionary work, too. The compactness of the villages is still another aid. Owing to their communal manner of living, no less than for mutual protection from wild animals or hostile tribes, the houses are erected close together. Thus, within a half hour after his arrival, the missionary may be preaching to nearly all the people of the village. This is also an aid to the evangelist in his pastoral work. He knows what each member is doing all the time.

**By-paths.**—From time to time it becomes necessary to plunge into the bush to search out the Lambs along the by-paths and out-of-the-way places. Frequently the trail forks, or cross trails appear, and it would be puzzling to know which one to take if the guide did not "kill" the false one by dropping a tuft of grass or a tree branch, across them, leaving open the true one. How often have we not heard the natives use this illustration

A Swinging Vine Bridge.

with striking effect? There is but one path that leadeth unto life, but many that lead unto death. Christ is the unerring Guide who goes on before, closing all ways save the true one.

## TOPOGRAPHY

The physical features along the trail vary much. One is struck with the absence of gravel and stones, save along the water courses, and of thorns and briers except occasionally in the forests. A benevolent Creator has been kind to this barefoot race.

**Forests.**—To-day one trails his way through one of the great forests for which Central Africa is noted. Two feet away the thick vines and undergrowth form an almost impenetrable mass, which one discovers on frequent occasions when compelled to make detours around fallen trees. The native never clears the trail. He goes around obstacles. Magnificent trees of mahogany, ebony, teak, and redwood rear their massive trunks towards the blue sky until lost in the foliage above. Troops of gay monkeys chatter and play in the tree tops, just beyond the range of the gun. Save for this and the tramp of your men, or the falling of a decayed tree limb, there is death-like silence. Ah, the cool, the grateful, shade of the forest! Here one may don the felt hat, or even bare the head, without a fear of the smiting rays of a hostile sun.

**Hills.**—To-morrow one is amid the awe-inspiring hills. From the summit of one he feasts his eyes upon a scene which, for grandeur and solemn impressiveness, almost beggars description. It seems as if these lofty peaks had rolled tumultuously from the hand of the Creator, who, in order to hide their nakedness, clothed them with a beautiful cloak of green. The streak of silver winding in and out among the foothills, is the

Lubilash river. It is a scene of enchanting loveliness, but the spell is broken as the journey is resumed down, down, down, until it seems that the descent will never be ended. The ascent must be made. It is all that one can do to make the top and he wonders how the box-men, with their seventy-pound loads, will make it. Somehow they always do it.

**Streams.**—Every few miles there is a stream, it may be a brook, a creek, or a river from one to two hundred yards wide. One fords the smaller streams or crosses on rickety pole bridges. Occasionally, there will be a swinging vine bridge over some swift creek. The larger ones must be crossed by means of the small dug-out canoes. The men refresh their weary bodies by bathing whenever possible.

**Plains.**—Crossing the Lubilash you enter almost immediately upon the great plain which stretches for hundreds of miles east and south. The open veldts rise, fall and roll like giant sea billows. Here and there lines of palm trees stretch like sentinels along the distant ranges. The sun is hot.

**Animals and Reptiles.**—It is here that the wild animals are found. During a two hours' walk, not far from Bibangu, we counted twelve antelopes and seventy-five buffalos. The latter are very dangerous when wounded. Not a few adventurous white hunters and many natives have been slain by them. Man-eating leopards and lions roam the plains or hide in their lairs. Hundreds of natives have been taken by these ferocious beasts. They usually seize their human prey at night. Elephants are to be found in the forest between Lusambo and Bibangu. Strange as it may seem, we have not seen in this section a live lion, leopard or elephant. The reason is two-fold, these animals seldom frequent the open trails, and we do not seek them in their dens. We feel that it is neither

wise nor profitable for the missionary to engage in such sport. Pythons, boa constrictors, and deadly cobras are in abundance. The large streams teem with crocodiles. Perhaps a day never passes that a human life does not pay the penalty for its ignorance and superstition. The belief prevails that it is not the reptile or the beast that kills one, but an evil spirit temporarily residing there. Hence the deluded natives fearlessly trap, fish and bathe in every stream. Recently two Christian women at Lusambo were seized by crocodiles while getting water at the river.

**A Health Restorer.**—Despite the hardships of the trail, there are many benefits. If one has been on his station for months, grinding away at routine tasks, becoming well stocked with malaria and growing irritable, a road trip is the best tonic for him. The change of scene and labor clears the mind, while the daily vigorous exercise, causing profuse perspiration, cleanses the system of impurities. At the end of a few weeks, the missionary returns with a more vigorous step, renewed in body and in mind. But one feels sorry for the women missionaries, especially the mothers, who seldom are able to take these trips.

## AN AVERAGE VILLAGE

**The Approach.**—If it is a village in which there is no Christian work, the missionary's approach will be regarded with an idle curiosity, but if there is an evangelist present, the fact of his coming has been known for days in advance and preparations duly made. Although wires and telegraph instruments are unknown in this land, the natives send messages from vilage to village by the beating of a certain drum. Some distance from the village the hammock-men begin to herald the aproach by singing songs in honor of their white man. A large com-

pany of men, women, and children are coming down the trail at a fast walk. At their head the evangelist is easily distinguished, for he alone is arrayed in fine linen. Now they are upon him, all wanting to shake his hand at the same time. Then he must re-enter the hammock, for do not all chiefs ride into the village? Two husky village lads seize the pole and he is off, the crowd surging about him, bursting through the grass or bush, bodies swaying in perfect rhythm with the songs. His praises are being sung by a hundred throats, the hammock-men are prancing from side to side, and the box-men, forgetting sore bodies, are performing strange anctics much to the delight of the throng. His heart begins to swell with pride at the sincere praises of these forest children until, without a moment's warning, a man stumbles and he strikes the ground with a force which serves effectually to reduce his thinking to the more humble realities of life.

**On Exhibition.**—It may be an hour before all the boxes arrive and the time is employed holding an informal reception. Every person in the village, except a few haughty Catholics, will come to greet the missionary. Some mischievous boys will return, again and again, to shake his hand, unless discovered. They crowd about him and there he sits like some strange animal in the zoo. Unblushing comments are made about the color of his hair, or the nature of his attire. His outfit is examined. Every movement is watched. Their eyes are upon him from the moment he enters the village until he leaves. They watch him eat. Once we learned that the red salmon served for dinner was thought to be human flesh!

**Hospitality.**—Suddenly, the crowd divides and the missionary arises to greet the chief arrayed in his best attire. After the usual pleasantries, a man steps forward with the chief's present, a chicken and vegetables for

the white man, and a goat for the natives. He informs them that his wives have already been dispatched to the spring for water and that later they will cook food for the men. The gifts are accepted with thanks. It is his way of saying that the white chief is welcome to his village. When this courtesy is not shown, it is regarded as an insult. On the other hand, before the retinue departs the missionary will present to the chief a gift, slightly in excess of the value of the articles given to him. Among themselves, the natives are most hospitable. They will share anything they possess. Their hospitality is not always, although it frequently is, extended to members of another tribe, because they are likely to be accused of foul play in case of the sickness or death of the one assisted.

**Housing.**—The missionary notices that the village contains about one hundred and seventy huts, or a population of five hundred. The houses stretch along each side of the path, which has now widened out to seventy-five or a hundred feet. As a rule, they are from ten to twelve feet apart. In size, they average ten feet square, and twelve feet to the comb. There is usually a small verandah extending all around the house. The walls are of mud daubed on to a lattice work of sticks, and the roof is of grass. The doors are narrow and low. One is compelled to stoop to enter many of them. There are no windows. A loft overhead acts as a storing place for a few bushels of corn, peanuts, and other foods. The smoke from the ever-present fire beneath helps to drive insects away, but it has no terror for the rats which naturally thrive and increase. At night adults, children, chickens, goats, and sometimes a hog, go to sleep under the same roof. If the man is a polygamist, he will provide a small hut for each wife. Near the chief's quarters will be found an open shed where everything connected with village life is discussed. The court is composed of the chief and the head men. Their authority is absolute.

**Industries.**—There is always work to be done. At the break of day the women are off to the fields, the men to the forest. The young girls, as soon as they are capable of working, assist their mothers in the drudgery tasks of the village. They help grind the corn, beat the cassava, go to the spring, get the firewood, and prepare the meal. The young boys do little or nothing. The young men hunt, fish, and trade. The older men make the cloth, weave mats and baskets, and do the blacksmithing. The elders, as has been said, confine themselves chiefly to settling disputes. The making of earthen pots, which is quite an industry, falls to the lot of the women. House building is shared equally by men and women. The men provide the sticks, put up the frame and tie on the grass. The women carry the dirt, mix it with water, and daub it on. There is practically no system in their work. The time element is a non-essential. They work in the early morning and the late afternoon, and loaf during the heat of the day.

**The Position of Woman.**—From the above it may be inferred that woman is a mere chattel, the plaything of man. Mrs. A. L. Edmiston has described aptly their hard lot. She says: "A heathen man in Africa does very little for himself that his wife can do for him. She plants his field, gathers the produce and carries it to market; she cooks his food, brings his wood and water, and shaves his head. She smiles when he is pleased and sheds tears when he is wroth. And oh, how often is she the victim of his cruel wrath! For, although she is his wife, she is also his slave by purchase. He may beat her at will, or sell her to a more cruel master. As we advanced up the rivers and into the interior, we see the heathen women in their totally depraved and degraded condition. With blank, inexpressive, care-worn faces, greased matted hair, tattooed bodies, their only garment the size of the hand, they may be seen paddling their

canoes or bartering their garden products. Life to them has no meaning, no beauty, no charm."

## DISAGREEABLE EXPERIENCES

**Filth.**—It is true that we do not have the unpleasant odours prevalent in the average Chinese or Korean village. There is no mud, no standing water, no garbage cans, no refuse, very few flies, and, consequently, no stench. The porous soil absorbs the water, while hungry dogs, sheep, goats, and chickens, which forage for their meals, keep the village clean of any matter which might decay and produce an odour. Still there is filth. The people know nothing of sanitation. If they bathe in the early morning that will suffice them for the day. Having no chairs, they sit in the dirt. In some villages the women smear their bodies with a mixture of palm oils and red powder. In their eagerness to see the missionary, they leave generous smearing of red on his hands and clothing. No matter how often one uses soap and water, he is never rid, on the trail, of the uncomfortable feeling that he is dirty.

**Diseases.**—The constant presence of the sick and dying always casts a gloom over one. There is no hospital or segregated camp for them. Persons with leprosy, sleeping-sickness, beri-beri, and venereal troubles press upon one, begging for medical attention. They confidently believe that one application or dose of the white man's medicine will cure them. Gaping ulcers, hideous burns stare one in the face. Small babies, dying from mal-nutrition, or with distended stomachs due to overfeeding, touch the depths of one's compassion.

**Noises.**—Is there ever a quiet moment in the Congo village? Never during the day time and rarely at night. If the moon is bright, the stillness of night may not be expected until long after midnight. One never grows accustomed to the noises, he merely endures them. The people are boisterous. Their voices are high-pitched,

and when excited, they scream. All talk at once. There is always some hot discussion taking place. One thinks that a fight is inevitable, but the disputants are only trying to make themselves heard. Often there is a family row in progress. The injured party loudly proclaims his troubles. They keep no secrets. The hungry dogs, little more than skeletons, do not bark, but emit piercing yelps whenever a well-directed cuff lands. Bleating sheep---and, oh, what rasping voices they have!—and lecherous goats nearly drive one to distraction. Sick babies cry incessantly. After one has sought his cot, perhaps with a headache or a slight temperature, the dancing begins. High above the beat, beat, beat of the drums, he hears the shouts and songs of the dancers. Finally, amid all this din, he falls asleep. But, before daybreak he is awakened by the monotonous chanting of some father still mourning for the child which died six months ago. It is strange that they should select the early hours of the morning for the display of their grief. It requires much grace to remain calm and even-tempered in the midst of such vexatious disturbances. But one must.

## RELIGIOUS CUSTOMS

**No Atheists.**—We have never met an atheist among the natives. A Supreme Being, who at least creates even if he does not afterwards direct affairs by His providence, is recognized by all. But he is an absentee God, interested only in the great things of the world, and not in the ordinary affairs of his creatures. Hence he is not worshipped. There are several names by which the different tribes designate him. Nzambi, Nfidi, Mukulu, Muloho, are some of them.

**Religious.**—We have never seen a native who was not deeply religious. One needs only to look about him, as Paul did at Athens, to discover that the people are very religious. Fetishes are everywhere, on the roof

of the house, dangling from the ceiling, tied to the babes in arms, encircling men's heads and women's abdomens, tied to the beard or even the great toe. The corn field has its charm. Ancestral mounds appear before each house. Idols are found at the entrances to the village and on the ash heaps. This form of religiousness is known as animism, that is, the worship of spirits. The fetish is not worshipped, but the spirit localized there. These spirits are malevolent, but can be made benevolent through propitiation. They can love, hate, be grateful or revengeful. One spirit can be pitted against another. Hence there are both defensive and offensive charms.

**A Trinity of Spirits.**—Every person possesses three spirits. First, the physical life, which is inherent in the flesh, as the life, or sap, in the tree. Second, the health life, which is quite different from the first. The health may be caught and tied to a tree. In this case, the body is not dead, though it may grow weaker according to the length of time the health life is retained in the forest. The body will become strong again, provided the evil spirit can be propitiated to return the health life. This, at bottom, is the whole cause of witchcraft. Third, the disembodied spirit. Belief in this causes ancestral worship. This spirit can hate and take vengeance. It may return and do much mischief. This idea naturally restrains the people from certain forms of wickedness. A woman will commit suicide, saying to her husband: "I will return and haunt you, for you have treated me badly." Again, the witch-doctor may send a spirit into an animal or into the lightning, when he wishes to wreak vengeance on some one. There is a future abode, but the ideas of it are very vague. They know nothing of rewards and punishments, heaven and hell.

**A Religion of Fear.**—Their religion is one of fear. Terror surrounds them by day and by night. The world for them is dominated by demons. Although by nature

deeply religious, their religion brings them no comfort, no gladness, no hope. It is seldom that one hears hearty laughter in a heathen village. How can fear have fellowship with mirth? Those things which make one buoyant and lovable are absent in their lives. When most religious they are most fiendish.

## THE VILLAGE CHURCH

There is one thing that stands out in bold relief against the dark back ground of heathenism. It is the influence of the village church. The missionary notices at once the striking contrast between the Christian and the unbeliever. Everything about the Christian is different. He is neat in appearance and there is an air of cleanliness about him. No fetish dangles from his body. He is more considerate of woman. The very expression of the face proclaims his emancipation from the bondage of fear. He exhibits an authority which is absent in the other. Deference and respect are accorded him, even by the chief. In his eye is the light of hope and joy and peace. There is no ancestral mound, nor any idol, before his house. He is no longer filled with the dread of the demon world about him. In yonder church shed he has learned of the true Spirit of God, whose every act is good, and knows that union with Him means that all the infinite resources of God are at his disposal. At last he is assured that "perfect love casteth out fear."

**A Miniature Mission Station.**—The work in the village is simply a replica of that on the Mission Station. Everything revolves around the evangelist, just as the missionary is the center of every activity on the Station. As a rule his home is in the enclosure with the church shed. There are also several houses for the assistant teachers, the "pupil" elders and the "pupil" deacons. It is interesting to note that the houses within this fence

are usually the only ones in the village which are whitewashed. This in itself is an evidence of superiority. The church building is nothing but a shed, without walls, but with a vast roof, that extends over its supports like a broad verandah. The word of the evangelist is law with the group of believers. They yield him instant obedience. However, his authority often extends even further. If he has a dominant personality, he may be invested by the people with large powers. This is a tribute to the marvelous influence of the Christian religion.

**The Call of the Drum.**—Reference has been made to the annoyance caused by the beating of drums. But there is one drum that sounds an entirely different note. Instead of calling the people to participate in the wildest orgies, this particular drum summons them to worship God. Its clear note sounds out at the break of day for morning prayers; at nine o'clock, for day school and catechumen classes; at two o'clock, for preaching services; and at dusk, on Wednesday and Sunday nights, for evening prayers. Again, it calls the hour for the teachers to assemble under the leadership of the evangelist, and for the class of women, conducted by the wife of the evangelist. In the early mornings the assistant teachers scatter to the near-by villages to instruct the groups of inquirers found there.

**The Catechumenate.**—Are the African converts received into the Church too fast? Have the bars been let down so that the step from raw heathenism to Christianity is made easy for them? We have heard such implications. Perhaps this is because the Congo Mission is more fruitful than any other which the Southern Presbyterian Church supports. To the first question we reply, "By no means as fast as they desire to be received." As a rule only one in three examined by the missionary is accepted for Church membership. In 1919, there were 1,737 additions on profession of faith out of a total of

14,994 inquirers. To the second question we answer, "The greatest care is exercised lest unworthy persons be admitted. They must undergo most rigid tests."

**Tests.**—The inquirer must be enrolled in a catechumen class and is required to attend daily, for a period of four months, unless he is able to present a reasonable excuse. During two months he studies the Catechism, described in chapter two of this book, the other two months being devoted to the larger study of Christian doctrine and test questions. Then he may be examined and if found satisfactory, he is placed in a probationer's class for two more months. Hence the minimum time for testing a candidate is six months. As a matter of fact, the majority are held back anywhere from one year to three years. Further, no boy or girl under sixteen years of age may be accepted for baptism until satisfactory evidence of an active interest in education is given. Regular attendance on all Christian services is required. The actual examination is severe and consists of two parts. First, the applicant must be able to recite almost verbatim the entire Catechism. With us, the missing of three words means rejection. This part is conducted by the superintendents, or elders. Second, the missionary, or the native pastor, and often an elder, conducts an intimate examination of the applicant's actual knowledge and personal experience. We give here a sample examination. Space does not permit the giving of all the seventy-five or more questions usually asked:

**I. The Origin of Sin and the Fall of Man.**

1. Why do you want to be a Christian? How long do you expect to remain a Christian?
2. Are you a sinner? How did you become a sinner?
3. Who is Satan? What was Satan's sin?
4. What was the result of our first parents' sin to them? To their posterity?

## II. The Atonement.

### A. God's Part.

1. How did God show His love for fallen man?
2. What covenant did God make with Christ?
3. Will God save all people?

### B. Christ's Part.

1. Who is Jesus Christ? What is it to accept Him?
2. Have you accepted Him and do you trust Him?
3. What did Christ do in order to save man?
4. When He arose, did His body remain in the grave?
5. Where is He now? What is He doing?
6. Will He return again? When? Will there be a resurrection of the dead?

### C. The Holy Spirit's Part.

1. Who is the Spirit? What is His work?
3. What is meant by a change of heart?

## III. The Conditions of Salvation.

1. What must one do to be saved?
2. Have you grieved over your sins? Have you confessed them to God?
3. Have you definitely renounced the evil customs of your tribe? Name them?
4. What is baptism? Why be baptized?
5. Why do Christians often fall into sin?
6. When a person thus falls, what must he do to obtain pardon?

## IV. The Christian's Work.

1. Will you remember the Sabbath to keep it?
2. Will you attend daily Divine worship?
3. Will you worship God in your home?
4. Will you try to bring others to Christ?
5. What is prayer? Do you pray regularly?
6. Will you give of your substance to God?
7. Do you attend school?

V. Catholicism.

1. Who is Mary? Where is she? Where is her body?
2. Has she power to intercede for us? Why not?
3. Has the priest this power?
4. Have we more than one mediator?

VI. Marriage, Medicine, Native Customs.

1. Will you make marriage a subject of prayer and ask God to raise up for you a Christian mate? Will you endeavor to live peaceably, patiently, and loyally with your mate?
2. If God denies you a child, will you accept the denial with Christian fortitude?
3. Why is polygamy wrong?
4. Will you force your child into marriage in childhood, or into polygamy?
5. When sickness comes to your child, will you tie medicine on him, or make medicine, or consult the witch-doctor? What will you do when your husband (wife) ties medicine on your child?
6. What do you believe about lightning? Ghosts? Witchcraft? Power of spirits to enter into animals to kill other people?
7. What kind of work do you perform with your hands? Whose palaver is the work of the field?

When the applicant has answered satisfactorily all the questions put to him, it is assumed that he is ready to be received into the fellowship and the communion of the Church. Indeed, the bars have not been let down!

The Final Test.—Are these converts capable of understanding the loftier truths of the Christian religion, and do they take on the finer graces of Christian character? Dr. Cornelius H. Patton, whose recent book, *The Lure of Africa*, is the result of personal experiences during an extended tour of this great continent, writes in this connection: "As to the ability of native Christians to appreciate the lofty truths of our religion and

to take on its graces of character, the evidence is abundant and conclusive. The African is of a deeply religious nature. When once he is freed from fear, and discovers that, humble as he is, he can talk and walk with the infinite God, he not infrequently comes into spiritual experience of a high order. The very contrast between his present position as a child of God and the heathen darkness out of which he came helps him to aspire. The experience is so new, so wonderful, so limitless in soul possibilities that he often progresses by leaps and bounds. Entering the Kingdom of Heaven as a little child, in the simplicity and openness of his mind, he sometimes sees things which more cultured Christians overlook."

**Luebo "Pullman"**
**The only mode of traveling except walking**
**Mrs. R. R. King**

SOUTHERN
PRESBYTERIAN CONGO
MISSION
UNOCCUPIED TERRITORY
OF AFRICA

## CHAPTER VI.

# Forward!

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## Forward!

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   - (3) The Evils of Islam.
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5. The Challenge of an Unfinished Task.

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## CHAPTER VI.

## Forward!

Mighty forces are at work in Africa which threaten not only the advance, but the very existence of Christianity. There are great perils which call for strong offensive measures. The Church cannot afford to mark time, nor must she be content with a purely defensive warfare. Forward must be her slogan, or she will soon find herself engulfed in the sweeping torrents of Islam, Romanism, and Materialism. Let us examine briefly these three menaces.

### THE PERIL OF ISLAM

**Islam on the March.**—"In the opinion of many missionary leaders the Mohammedan advance in Central Africa constitutes the greatest crisis before the Christian Churches today. The World's Missionary Conference at Edinburg, in 1910, after reviewing the situation in every land, called particular attention to what is going on in the heart of Africa. The absorption of native races into Islam is proceeding rapidly and continuously in practically all parts of the continent. The conference at Lucknow, India, called in 1911 to consider exclusively Moslem problems, issued definite suggestions for the meeting of this crisis. A chain of mission stations across Africa was proposed for the holding back of the Moslem advance, and the mission boards were called upon to unite their efforts in such a movement. Immediate, concerted action they considered essential if the situation is to be saved. Other authorities might be quoted, all urging the critical nature of this Mohammedan drive. The Rev. W. J. W. Roome, writing in *The International Review of*

*Missions,* maintains that the whole strategy of missions in Africa should be viewed in relation to Islam."—C. H. Patton.

**Reasons for its Success.**—In the first place, every Moslem is a missionary. By practice, more than by precept, he extends and commends his religion. He is faithful in prayer. No matter in what duty he may be engaged, no matter in what environment he may find himself, five times a day he turns to Mecca and recites his prayers. He is punctilious in performing his ablutions. Many pairs of eyes may be upon him as he proceeds to wash his hands and his feet. Everybody knows that these ablutions are not due to his exaggerated love for cleanliness, but are the ceremonial washings prescribed by the Koran. In the early days when Islam swept North Africa, the religion of the Prophet was spread by means of violence. The sword swept whole tribes into the ranks of Mohammed. Today entire tribes are also being gained, but through the quiet, subtle influence of the missionary trader. Clad in a long flowing robe, he enters quietly into a village and announces his intention of remaining for a few days. The chief is propitiated by the gift of a few articles of small intrinsic value but of great local worth. He trades with the villagers and propagates his faith. After a few such visits, the chief, being propitiated each time with more valuable gifts, adopts the missionary's robe and tries to imitate him at his ablutions and prayers. The chief being won, the subjection of the whole tribe is but a matter of time. And thus does Mohammedanism extend and consolidate its influence in pagan Africa.

**The Attitude of Governments.**—The Mohammedan advance has received a great impetus from the attitude of the European governments now in control of the Sudan. Since the Anglo-French agreement in 1904, the eastern section of this great territory, which stretches

from coast to coast and is some seven hundred miles wide, is known as the Egyptian Sudan; the western section is called the French Sudan. Its population is about 40,000,000. Working in close harmony, the English and the French have maintained law and order, suppressed tribal warfare, and assured freedom of trade and travel. These ends, while highly desirable, have deprived the pagan chiefs of their one protection against the aggression of the Mohammedan rulers. Forced to give up their swords, these Moslem chiefs are now accomplishing their purpose by means of peaceful trade. They are penetrating into every region. "Had England and France stopped at this point, no just complaint could be made; but unfortunately they went a step farther and practically became patrons of the Mohammedan faith. Christian missionaries are at liberty to settle and work among the heathen tribes, and in certain large centers, like Khartum, but in areas which the government has designated as Moslem, Christian activity is forbidden." —Patton.

**Its Attractiveness.**—Mohammedanism presents several attractive features to the pagan mind. It is a simple religion and easy to be understood. Its chief tenet is, "There is no god but God; Mohammed is the apostle of God." Its devotees are intense in their belief and propagate it with an assurance which arrests attention. It is related that Dr. Jno. R. Mott once asked an Egyptian girl if she was a Mohammedan. "Yes," she replied, "thank God, I am a Mohammedan." This religion accommodates itself to the lusts of men; it tolerates both polygamy and slavery. Moreover, it comes to the African from men like himself. The Arab is recognized as belonging more nearly to the same race as the negro. Intermarriage is practiced. The Mohammedan places himself on the same level with the pagan. Lastly, Mohammedanism brings a higher degree of culture and

education than the pagan has ever known, yet not so high that he cannot attain unto it. With these advantages, together with political stability, commercial activity, and a measure of civilization, it is no wonder that Islam is making such rapid strides.

The Evils of Mohammedanism.—Political expediency has prompted the attitude of France and England towards the Moslem religion. But there are certain individuals who seem to think that Mohammedanism is a good preparation for Christianity as the final stage in the progress of the African. Mr. E. D. Morel, who did so much to expose the Congo atrocities, thinks that the continent will undoubtedly become Mohammedan, and that this will be a right and good thing.

Although Islam may bring certain advantages to the pagan African, yet it is sure to blight him just as it has blighted every nation which has come under its domination. What has it done for North Africa and Turkey? It will drag down any nation. It is essentially anti-Christian. It seeks to blot out Christianity. Sensualism, polygamy, slavery, massacre, hatred, the degradation of woman, fatalism, and the practice of magic—these are the fruits of Islam.

## THE NEW ADVANCE

The reader may wonder what this discussion may have to do with the Presbyterian Congo Mission. Let it be remembered that Islam is an impending peril, which is not only sweeping down from the north, but is also flanking the Congo on the left. "The startling thing in the situation is the new religious impetus which has come to the Arabs and to the converted tribes, as the result of modern conditions. Having remained quiescent for some three centuries, the hosts of Islam once more are on the march. The remaining sections of the Sudan are being won over, tribe by tribe, and Moham-

medan missionaries are pressing southward into the Congo country and along the two coasts. Nigeria, one of the richest and most populous sections of the continent, is now two-thirds Mohammedan. The Swahili, the dominant tribe in British East Africa, are becoming Mohammedan. The Swahili, being the artisans of East Africa, are in great demand in the interior. They carry their religion wherever they go. In German East Africa one-sixth of the population has recently become Mohammedan. Even in Nyasaland, below German East, not less than 50,000 natives have lately been converted to Islam. To make matters worse we are learning now of Christian villages in West Africa which, under the pressure of Mohammedan neighbors, have deserted Christ and gone over to the rival faith. Until the facts were made known at the Edinburg Conference, Christian people had no idea of this new Mohammedan peril. They are beginning now to realize that all central Africa is threatened, that this is not a matter of the neglect of the Church five hundred years ago, but of the neglect of the Church today. The missionary movement of the Church had not begun or even been dreamed of when Islam won her initial victories in the Sudan; but this new advance finds the churches supposedly girded for the task of winning the world. Surely we must move quickly if we are to save the situation in Central Africa." —Patton.

**Our Duty.**—It is our duty, and the duty of every missionary society in the Congo, to gird ourselves against this menace. While the opportunity is ours, we must bend every energy to make Christ the dominating influence among Congo tribes. It has been shown that after a few years the native mind becomes set in the Mohammedan mold, making it harder to win him to Christianity than before he dropped his pagan life. We must see to it that the minds of our natives are set in the

mold of Christ. The advance of Islam must give way before the advance of Christ. In the performance of this duty we must not be laggards.

## THE PERIL OF ROMANISM

Our Attitude.—We are well aware that criticism may come from certain liberal Protestants, who know Catholicism only as it is practiced in free countries, because we maintain that, as a menace to the progress of Christianity, Romanism is on a par with Mohammedanism. As related to the Belgian Congo, Islam is an impending peril, while Romanism is an actual, present peril. Only those who come in contact with Rome can appreciate Rome. "You will have gathered," writes Rev. George Grenfell to Mr. Baynes, the Secretary of the Baptist Missionary Society, "from my reference to Roman Catholic missionaries, that we are face to face with forces which aim at minimizing our influence at every point. In any country such opposition would be a serious factor, but in the Congo State, where Roman Catholic missionaries have the active support of the Government, it constitutes a difficulty which people in a really free country cannot understand." In the consideration of this peril, we should sympathetically remember that the priests of the Congo come out under a severe handicap. They are taught from infancy to believe in the infallibility of the Pope and to hate us with a bitter hatred. At the beginning of Congo missions, the College of Propaganda at Rome issued this Encyclical, "The heretics are to be followed up and their efforts harassed and destroyed." These priests are absolutely subordinate to their superiors. No doubt many of them go out with no individual call but because sent by a superior, which makes them more or less inefficient. "They are led," says one of them who has recently become a Protestant, "along carefully planned ways, and those ways are

wholly outside the real world. Many priests, once they realize their position, would gladly go back and start their life on other lines, but they are fettered by every kind of moral and material ties and dare not shake off their chains." They have had little opportunity to see and understand Protestantism. In view of these facts, we can afford to be charitable and long-suffering. But our sympathy should not blind us to the real nature of Catholicism.

**Its Attractions.**—Catholicism, like Islam, naturally makes a strong appeal to the native mind. It is a most convenient form of religion. It does not require him to give up his idolatry, his superstitious practices, and his animistic beliefs. Rather, it confirms him in them. For the worship of ancestors is substituted the worship of saints; for heathen idolatry, the worship of Catholic images and Mariolatry; for the fetishes of the witch-doctor, the Rosary, the Cross, and other amulets which the native regards as more potent because of their association with the white man.

Catholicism follows the line of least resistance, and is an easy religion for the ignorant and degraded. Hence its attractiveness. Then, Catholicism offers a smattering of education, but as we shall see later it is only surface deep. They teach a great deal of polemics. Their evangelists know much, real or false, about Luther, Calvin, Knox, Zwingli, and other reformers. In the few Government Schools run by Catholic Orders, industrial training is given. However meagre the schooling, it is nevertheless more than the raw native gets. Again, the Catholics make much of the teaching of French, the official language. The native is eager to speak any foreign language, but especially French. It gives him a superiority over the average native and opens to him positions of material advantage. For instance, practically all State interpreters are Catholics. Further, to

be a Catholic means political power and preferment. Catholic claimants almost invariably inherit the chieftainships, whether their claims are legitimate or not. In the Kasai, for years it has been almost impossible for a Protestant to receive justice in matters of religion. The power of Catholicism is the power of the State. The native is not blind. It is easy to be a Catholic, it is hard to be a Protestant. In view of these apparent attractions, it is not surprising that large numbers of the natives are, at least, nominal Catholics.

## THE EVILS OF ROMANISM

Whatever Catholicism may do to exalt itself as the true religion of Christ, it cannot hide, even to the ignorant native, the glaring defects of its system.

Destructive to Morals.—"To the Protestant the idea of religion without morals is inconceivable, but South American Romanism divorces morals and religion. It is quite possible to break any command of the Decalogue and yet to be a devoted, faithful Romanist." —C. W. Drees. What is true of South America is certainly true of the Congo. Witness the conduct of white traders and Government officials, who, by their lives of open shame, place a premium on adultery. Make the sayings of Pater Nosters and Ave Marias a substitute for righteousness, and an indulgence for sins past and future, and who needs to think seriously of his moral conduct? Make truth a mere matter of convenience and it will soon be undistinguishable from a lie. The confessional is the safety valve for the indulgence of the most unbridled lusts among both white and black.

Destructive to Education.—"Romanism can flourish only in the soil of ignorance. Its silly superstitions are revolting to a mind which can reason. Enlightenment is its seal of death; hence education in any true sense is

never fostered by the Papacy."—LaFetra. Education outside of the control of the Roman Catholic Church is a damnable heresy. The education which it gives is most superficial. Only teachers and evangelists receive schooling, and it relates merely to Catholic tenets. The great masses are purposely left in ignorance. If enlightenment of mind has anything to do with civilization what hope is there in Catholicism? Is it possible for a religion of darkness to become a dispenser of light?

**Destructive to Freedom of Religion.**—In the Canonical Laws of Roman Catholicism it is expressly declared that "the State has not the right to leave every man free to profess and embrace whatever religion he shall deem true;" that "Roman Catholicism has the right to require that the Roman Catholic religion shall be the only religion of the nation, to the exclusion of all others." This is the policy which they have valiantly endeavored to carry out in the Congo. Their success has been marked.

**Destructive to Freedom of Government.**—In 1914 we attempted to build a chapel in a village near Lusambo at the request of a small group of inquirers. The right was refused by the head chief, a nominal Catholic. An appeal was made to the Commissaire of the District, who upheld the native chief. A further appeal was made to the Governor General at Boma. His answer came back in unequivocal terms: "The native chiefs cannot oppose themselves to the circulation of catechists in the villages, unless the public order demands it to prevent, for example, troubles or misdemeanors, but they have incontestably the right, as representatives of the native community, the proprietors of the land, to oppose themselves to the installation of a catechist or to the erection of an edifice destined for a religion, upon the actual land of the village." What more striking illustration can we find of the complete subserviency to Catholicism of

the Congo Government which refused for two years to a group of its people the free exercise of their religious preference, guaranteed to them by the laws and treaties? A government enslaved by Romanism cannot, in the nature of the case, be free.

A system which cuts out the Second Commandment and places penance in the place of repentance, which closes the schoolroom door to its people, and which destroys freedom of religion and a free form of government, cannot be viewed in any other light than as a menace to the progress of the religion of Jesus Christ, and of civilization as well.

Catholicism, then, is our greatest immediate peril. It surrounds us; it stalks abroad in the land; it lays its withering touch on every village. In the Kasai, Catholic missionaries outnumber the Protestant two to one. Catholicism is subsidized by the State. If we would win the battle, we must act quickly. Our missionary staff must be doubled, our educational facilities must be increased, we must enter open doors ahead of the Catholics. The day is not yet lost, but God's hour for protestantism is striking in the Congo. Now is the time to advance, delay will be fatal.

## OPPORTUNITIES

Our Mission, with its Christian constituency of 36,000, has a strong foothold among the tribes of the Kasai. Our influence is far greater than that of Catholicism, despite its alliance with the Government. The palpable deceptions practiced by the priests and the injustices to the natives by certain Government officials are turning the people to us as never before. The conversion of a former Catholic priest to Protestantism is a terrible blow to Catholicism. The Rev. Joseph Savels was for a number of years the Père Superior of the Roman Catholic Station at Lusambo, a position of unusual prominence.

The burden of celibacy, the intolerance of Romanism, and the entrance of the truth through the study of the Bible and Protestant literature, to which he gained greater access by a long sojourn in England during the war, converted him to Protestantism. He applied at once for admission to our Mission, saying, that he would like to try to undo some of the things he had done as a Catholic priest during fifteen of the best years of his life. In due time both Mr. and Mrs. Savels, whom he had married in England, were accepted as missionaries under our Board. Mrs. Savels, a Belgian lady, brought up in the communion of the same Church, was led by conscientious scruples to become a Protestant. The defection of Père Savels produced a profound sensation in Belgium and in the Congo. It brought consternation to the ranks of the Catholic Missionaries. Nothing like this had ever occurred before in the Congo. Upon the natives, an even greater effect was produced. Scores of Catholic evangelists have followed Mr. Savels' example. Who can say where this influence will end, In the face of such a Providence, which has opened wide many Catholic doors, shall we not co-operate with God in the greatest effort we have ever put forth to win the Kasai for His Son?

## THE PERIL OF SECULAR CIVILIZATION

We are not concerned here with the right of European powers to parcel out Africa among themselves, but with the question whether, having done that, they are living up to their privileges and responsibilities. In annexing the territory of backward peoples, civilized nations are in honor bound to see that the race is preserved, that just and equitable laws prevail, and that proper compensation is given. By secular civilization we mean the thing Europe is attempting to do in Africa without the aid of the Churches. There are some who believe

that nations can be "civilized" without the Churches, and that the "civilization" which follows in the wake of conquest and commerce is quite adequate for the barbarian in the first stages of his evolution. It is true that the State and commerce are essential factors in the development of any race, but, without the co-operation of Christianity, the most disastrous results must inevitably come. Dr. C. H. Patton, in *The Lure of Africa,* in a most interesting way balances up the account of civilization in Africa, and then draws the logical conclusion. Since what relates to the continent as a whole is more or less true of the Belgian Congo, we shall give in substance the outline which Dr. Patton elaborates.

## THE BENEFITS OF CIVILIZATION

Railroads.—First among the credits is placed the railroads. With the railroads, assisted by the steamboats, go government, law and order, peace, agriculture, business enterprise, sanitation, and comfort. The Cape-to-Cairo system, spanning the continent from south to north, is practically completed. Eight lines from the east coast and sixteen from the west already penetrate the interior. A line is being built from Benguela, in Portuguese West Africa, to link up with the Cape-to-Cairo road in Katanga, and will tap the immense mineral deposits of the Congo. Already the Congo boasts 1,260 miles of railroads, and the projected lines will add 3,156 more. One of these latter, linking up with that at Bukama and extending to Leopoldville, will pierce the center of the Kasai District, passing close to Bibangu, Mutoto and Luebo. A branch road will reach Lusambo. The construction of this road is under way.

Abolishing of Tribal Wars.—The abolishing of internecine strife in practically all parts of the continent is a tremendous gain. There are few places in the Congo where the traveller, be he foreigner or native, cannot

penetrate unmolested and unafraid. The highways are open. The Baluba, once the prey of the Basonge and Zappo-zaps, now mingle peacefully among these tribes.

**Establishment of Law and Order.**—Protection of life, security of property, the right to work and save unhindered by one's neighbor or some tyrant chief—these are the outcome of law and order. Then we must add the suppression of certain revolting native customs, such as slavery, cannibalism, the poison cup, human sacrifices, the strangling of twin babes, and the criminal activities of the witch doctor.

**The Labor Market.**—"The African is often blamed for being lazy, but it is a misuse of words. He does not need to work; with so bountiful a nature around him it would be gratuitous to work. And his indolence, therefore, as it is called, is just as much a part of himself as his flat nose and as little blameworthy as slowness in a tortoise. The fact is, Africa is a nation of the unemployed."—Henry Drummond. The labor markets, which are being introduced all over the continent, are providing the natives with the proper incentive to work. Labor is in demand and, as a rule, good wages are paid.

**Education.**—Germany, England, and France have done much for their Colonies in the line of education. Large grants are made to Mission Schools. In South Africa, a university for natives has recently been established. The Belgian and Portuguese Governments are far behind in this respect. Rev. C. E. Wilson, Foreign Secretary of the English Baptist Missionary Society, in a recent visit to the Congo, gives as his impression "that if the protestant and Catholic Missions, with the funds which they expend, were to be withdrawn from Belgian and Portuguese Congo, the natives would lose almost everything they have as a means of education, medical relief, and social reform." It is true that the Belgian Government gives a subsidy to Catholic Missions (but

not one cent to Protestant Missions!) which in 1918 amounted to $165,000. But we have already seen what education under Catholicism means. If we could stop here, the work of civilization would be very creditable. The other side of the account must be shown.

## THE DEBITS OF CIVILIZATION

**Cruelty.**—"All the cruelties of Alva in the Lowlands, all the tortures of the Inquisition, all the savagery of the Spanish to the Caribs are as child's play compared with the deeds of the Belgians in the Congo."—Conan Doyle. This is a reference to the atrocities of the Leopoldian regime, happily past. But what can be said for the contempt in which the black man is held by the white? Why does the native still flee into the bush at the approach of the white man? In every way, the native is made to feel his inferiority. He resents being kicked about like a dog. Belgium is not alone in the guilt of cruel and inhuman treatment of natives. "What shall we say of the unjust and cruel wars of suppression in which practically every European power has engaged, of punitive expeditions which have been little better than massacres? The things Europe has done under this category are a disgrace to civilization."—Patton.

**Taxation.**—The native never stops to think of the benefits of the Government and the fact that he resents the imposition of a tax only marks him as human. From his point of view, it is an oppressive measure to tax him for the privilege of living in his own country! Whether the tax be low or high it rankles in his bosom. It is obviously unjust to force lads of fourteen to pay taxes, as is done in the Congo. The tax in the Kasai is $1.20 per annum, the equivalent of one month's pay.

**Limitation of Travel.**—Although by nature a hunter or a trader, the native finds himself confined to a district and cannot go beyond its borders without a permit

which is often hard to obtain. To be taxed is hard enough, but to be limited in travel makes him feel like a slave. In certain districts where forced labor is required, he is a slave. Industrial slavery is often as bad as the old form of slavery.

**Diseases of Civilization.**—"The history of civilization in Africa may be traced by the diseases which spring up in its track:" Rinderpest, tick-fever, east-coast fever —these are the cattle pests. To them must be added certain human ills, like tuberculosis, smallpox, and the venereal diseases which are working such sad havoc. Tribal and family restraints have been broken down and civilization offers no remedy. Certain tribes are more immoral than before the coming of the white man. In the face of such indictments, what is civilization to say?

**The Land Question.**—In South Africa a law has been passed making it a criminal offense to sell or transfer land to a native. "He is forced to live in designated areas, or else become the serf of the white man." "The native is entitled to nothing. What is given to him is a mere gratuity," said M. de Smet de Naeyer, ex-Premier of the Belgian Chamber of Deputies. He cannot call the land on which he was born his home. The wonder is that natives remain loyal at all.

**The Liquor Problem.**—This is an evil against which the natives make no protest. Yet no race is so quickly demoralized by strong drink as the black. Restrictive measures for its sale are enforced in certain quarters, but financial considerations stand in the way of its total prohibition. Holland, England, Germany, and the United States are the greatest sinners. "The British Board of Trade reports that during the year ending in April, 1916, there were imported into British West Africa, 3,815,000 gallons of spirits. During 1914-15, from the port of Boston, there were shipped to the west coast of Africa

1,571,353 gallons of rum." To the credit of the Belgian Government, we gladly record that the sale of intoxicating spirits to the natives is strictly prohibited. It is unfortunate that the same law does not apply to the whites.

Industrial Centers.—Forty per cent of the world's output of gold comes from "The Rand," in South Africa. It has been estimated that a half million blacks each year come under the influence of this one industrial center. The natives are recruited from every tribe south of the Zambezi. Some 300,000 are steadily employed at Johannesburg, which has been called, not without reason, "a university of crime." These natives are mostly young men from sixteen to twenty-five years old. At the mines they are segregated in barracks or compounds, from 2,000 to 6,000 males in each. Those in the city naturally gravitate to the slums. Tribal and family restraints are removed. Some of the worst crooks and criminals of Europe and America descend to the lowest depths in order to filch from the native his hard earned cash. "The result is that we find natives succumbing to drunkenness, gambling, murder, sodomy and prostitution. To the vices of heathenism, the heathen are now adding those of civilization."

There are other industrial centers, such as Pretoria, Kimberley, Durham, Cape Town, and the story is the same. The industrial peril is nearer to us than South Africa. The Katanga District, with its deposits of copper, iron, lime, tin, and gold is a new mining field and its development is proceeding rapidly. Rev. Jno. M. Springer, of the Northern Methodist Society, whose mission field lies within this territory, says: "Likewise this Katanga mineral field is a school of crime, of lewdness, and of many forms of evil, and will be so increasingly, unless the forces of righteousness become active and make impossible the development of conditions similar to those which obtain in the older mining centers."

**Striking the Balance.**—After having examined both sides of the ledger, Dr. Patton rightly concludes that secular civilization finds itself on the wrong side of the account: "It has brought more evil than good to the African." Among the best authorities, there is no difference of opinion on this subject. One authority has said: "While we must balance the good and evil effects of civilization, yet for my part I consider the real peril to Africa, south of the equator, to be civilization and not Islam."

**The Remedy.**—Mr. Gibbons, in *The New Map of Africa*, says: "Unless they [the natives] are given the moral foundation upon which to build, material prosperity that comes with European control is to aboriginal races certain destruction—a rapid disappearance following deterioration." The Church of Christ must come to the rescue. It must furnish the rallying point in the fight against the evils of "civilization." The continent can be saved, but only if the principles of righteousness and holy living can be planted and made to flourish among the Africans. What a challenge is this to these Societies now at work in the Congo to advance together in the common task of preparing the native to cope with his rapidly changing industrial condition! Will we meet the challenge?

**Our Opportunity.**—In the Kasai and adjoining districts, a unique, yet terrible, opportunity faces the missions. For years we have enjoyed almost complete isolation from the outside world. The slow steamboat has been our only link with civilization. Whole tribes know nothing of the great world without save what they have learned from the occasional visits of missionaries, State officers and traders. With the exception of the Baluba and Batetela, very few natives have found their way beyond the borders of their tribes. The materialism, which has sprung up along the paths of commerce in the lower

Discussing the opening of the Methodist Mission. Reading from left to right, Rev. J. T. Mangum, Bishop W. R. Lambuth, Dr. D. L. Mumpower, Rev. C. C. Bush, Wembo Niama, and Rev. R. D. Bedinger, who acted as interpreter.

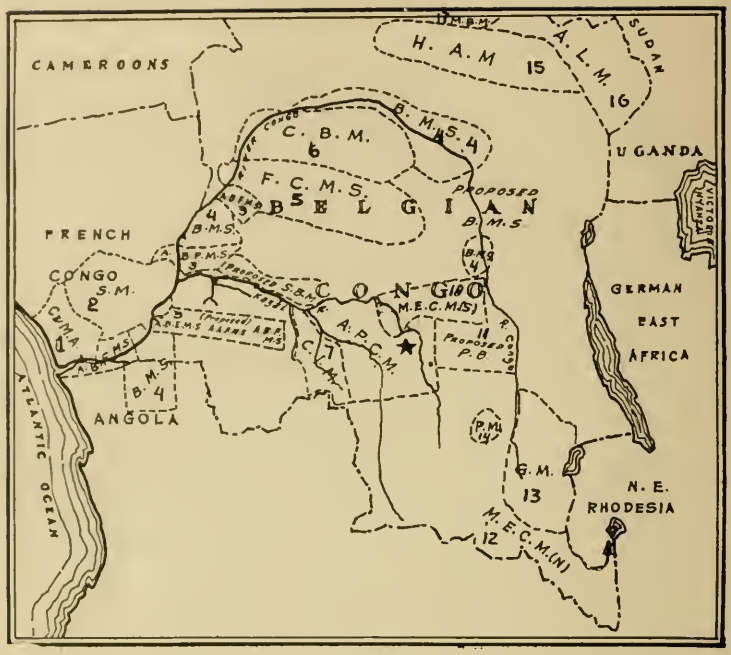
The bottom picture shows Wembo Niama, his wives and children. The chief who invited the Methodists to found their Misison in his village.

and upper Congo regions and which is bringing to the missionaries there such problems, is just beginning to creep into the Kasai. The task before us is comparatively easy now, but what will it be ten years hence? The onrushing railroad from the Katanga will bring all the perils of "civilization" to our very doors. The isolation of the Kasai will soon be a thing of the past. Already agents from the Katanga mining field are recruiting Baluba and Lulua workmen by the hundreds. The diamond fields, within a few days of Luebo, are demanding thoussands more. In 1917, diamonds valued at 2,740,000 francs ($548,100) were found there. This industry is only in the prospective stage. Whenthe greater development begins, the Kasai will be one great mining center, for diamonds are being discovered in nearly every stream. We must seize now the opportunity of evangelizing this section. Zion must hasten to fulfill her high mission. Surely the Church will not let this opportunity pass. We must have substantial help at once. A blow now will perhaps save the work of years to come.

The very recital of these perils should gird the Church with a fresh determination to go forward. Yet, there are other considerations which challenge her finest endeavors.

## THE CHALLENGE OF OPEN DOORS

It has been less than half a century since Stanley made his long and perilous journey down the Congo, resulting in the opening of West Central Africa which for long centuries had been closed to the outside world. Today there is scarcely a place where the white man has not penetrated. This geographical feat marked the beginning of the missionary enterprise. Into this great open door have gone seventeen missionary societies. If we had space to examine the records of each society, we should find that in most cases the tribes are open and willing for the reception of the gospel. Perhaps nowhere is this attitude so striking as in the Kasai. Rev. A. W. Banfield,




## INDEX TO MISSION STATIONS IN BELGIAN CONGO

*A. P. C. M. Southern Presbyterian Mission.

(1) Christian Missionary Alliance.
(2) Swedish Mission.
(3) American Baptist Mission.
(4) Baptist Missionary Society.
(5) Disciples of Christ Mission
(6) Congo Balolo Mission.
(7) Mennonites Mission.
(9) Westcott Brothers Mission.
(10) Southern Methodist Mission.
(11) Protestant Belgian.
(12) Northern Methodist Mission.
(13) Arnots Mission.
(14) Christian Missions in Many Lands.
(15) Heart of Africa Mission.
(16) African Inland Mission.
(17) Memorial Baptist Mission.

Agent of the British and Foreign Bible Society for West Africa, after having passed through our territory from Luebo to Lusambo, said: "The Baluba are truly a remarkable people, and in all my travels, I have met only two other nations like them: the Yorubo and the Ibo, both living in Southern Nigeria. These three tribes seem to have a natural liking for the European, and a strong desire to adopt his religion and customs. Brethren, thank God for this and gather them into the Fold while they are so disposed and worked upon by the Holy Spirit."

**Wide Open Doors.**—During six months of 1912, there were as many as sixty-four delegations, from villages far and near, which came to Luebo to seek evangelists. "More notable among these delegations have been those of Mukenge Kalamba (King of the Luluas), who has not only offered us the exclusive right to the religious services in his large village, but has given us a *carte-blanche* to all of his territory with its hundreds of thousands of people. His village and that of his uncle, Kasogna, are still beseeching us to come, and have built as many as three sheds in anticipation of the fulfillment of the request. Zappo-zap, where our evangelists are already at work, has offered unlimited opportunity to us, asking that we occupy his whole border. The Bena Biombe have sent in five delegations. Mutombo Katshi and Sangula, 300 miles away, came of their own accord with requests for teachers. Bashila-Kasanga, and Bakwa Mpuka, and the Bena Kahuke represent four of our largest villages. It is impossible to tell of the others or to dwell on the marvelous opportunity that awaits our occupancy of these villages besieging us with such requests." And what shall we say of other doors which have opened since those lines were written? What of the Bakete at Luebo? Of the Bakuba Kingdom, so long closed? Of the cannibal Bakete to the south of Luebo, just subjugated by the State, who are now asking for evangelists? Of the fifty requests which came in to Mutoto last year from unoccupied villages? In short, there is not an important tribe in all our

territory which is not now open to the influences of the gospel.

**Plastic Peoples.**—What Dr. Jno. R. Mott said recently of world conditions, applies in even greater measure to the Kasai tribes. "Thank God I may pass on and say that it is a plastic world. The titanic forces that have been working overtime in these recent years have made the whole world molten. It is still fluid; it is running. It will soon set in molds like plaster on the wall." Into which mold shall these plastic Congo tribes be set? Into that of Islam? Or, of Romanism? Or, of materialism? Or, of Christ? What a challenge to the Christian Church! "Forward now, in God's name!"

**The Challenge of an Unfinished Task.**—Lest some one think that the task of winning Africa is almost completed, let him remember that only two per cent has as yet been won to Protestantism. Let him look at a map and see that Africa is still almost totally the "Dark Continent." Lest any one think that the occupation of the Belgian Congo is adequate, let him glance at the map in this book and see the vast areas still untouched. Let him remember, also, that the delimitation of territory represents the responsibility which each Society has assumed, and that within this responsibility there are many tribes yet unreached. As regards our Mission practically all the territory south of Luluaburg, where dwell the cannibal Bakete, and the Bena Kanioka and Basilampampi south of Bibangu Station, has not been explored by us. Yet it falls legitimately within the sphere of Baluba speaking tribes. We can do one of two things. We may turn over these unoccupied sections to some other society. Already a sister denomination has planted two stations on the extreme southern border of our Baluba people. Shall we turn over to them the duty of completing the task which we have undertaken? The task which has cost us the lives of Lapsley, of Slaymaker of Morrison? Shall we, having reduced to writing the language of the great Baluba, having given them

the Bible in their own tongue, having planted Bibangu Station in their midst, now confess ourselves inadequate for the task and call upon others to come to our succor? The thought is intolerable. Yet, in justice to these perishing thousands, in loyalty to Christ, we must and ought to do it, provided another society is better furnished for the task. But this is to confess that, having assumed larger responsibilities in China, Japan, Korea, South America, the Church is unwilling and unable to share her proper burden in Africa. Other Congo Societies are facing the issue in a fine way. The Foreign and Christian Missionary Society is committed to the program of forty-five new missionaries in the next five years. Mr. C. E. Wilson, Foreign Secretary of the English Baptist Missionary Society, after a visit to the Congo Mission Stations, says: "The Protestant Missions must without delay or hesitation adequately staff their work in the chief centers and key places. And the B. M. S. deputation will not fail to urge upon the B. M. S. this duty in respect to the places which fall within the B. M. S. Sphere." The Centenary movement of the Methodists and a similar movement of the Baptists in the United States assure to their Congo Societies a mighty impetus. These sister denominations have accepted the challenge of their unfinished tasks! Shall we not go forward with them in a united effort to win the entire Congo? May we not dare to hope that in this very generation the Congo may be won for Christ?

**The Challenge of a Great Objective.**—What is this objective? It is world conquest for Christ. It is that He may now, in this generation, "see of the travail of His soul and be satisfied." It is that the age-long conflict between the seed of the woman and the serpent may

speedily result in the placing upon the brow of the former the laurel wreath of victory. This objective can be gained only by the launching of a mighty offensive on a world scale. It is said that, when the strong hosts of Germany were breaking through the lines of the Allies, the cry went up: "Defend Paris!" When it seemed that the fair city was about to be captured, Marshal Foch issued a new battle-cry: "On to Berlin!" Immediately the tide turned, the invader was halted, hurled back, routed, and impending defeat was changed into glorious victory. Similarly, as long as the Church attempts merely to hold what has been gained, defeat stares her in the face. Let her now be possessed with one purpose: "On to victory!" and the end will be in sight. Dr. Jno. R. Mott declares that "the lines that are opposing pure Christianity are not only wavering—they are breaking! It is the time of times to gird ourselves, to mass our forces, to press our advantage. This means an outpouring of life, wealth, and prayer such as the world has never seen before.

**Volunteers.**—There must be an outpouring of life. Africa alone demands a trebling of its missionary force. Our Congo Mission calls for a doubling of its staff. It demands the strongest men and women the Church can provide. They must be "all round" workers. Let the thought perish that any one will do for Africa. "It takes the highest to raise the lowest," some one has said. We append here a list of the volunteers, so far as we can now see, needed for the complete occupation of our field:

1 Printer.
1 Steamer Captain
2 Business Men.
3 Agricultural Men.
4 Educational Men.
4 Physicians.
8 Trained Nurses.
7 Evangelistic Men.
9 Industrial Men.

Reader, may it not be that you can fit one of these needs? Will you not now say, 'Here am I, Lord, send me."?

**Wealth.**—There must be an outpouring of money. Large sums must be invested, if Africa is to be won. Gifts to beneficence must be on a continental scale. New tribes must be approached, new stations founded, new institutions built. "Money is needed in strategic amounts, as well as in a multitude of small but sacrificial gifts." We append here a list of needs for the material equipment of our Congo field.

| | |
|---|---|
| Luebo Station | $ 82,000.00 |
| Lusambo Station | 25,100.00 |
| Bulape Station | 22,600.00 |
| Mutoto Station | 32,800.00 |
| Bibangu Station | 25,100.00 |
| Two New Stations | 50,200.00 |
| Agricultural School | 27,200.00 |
| Total | $265,000.00 |

Is it Utopian to hope that this sum may be given at once for the winning of our part of Africa? Are there not individuals in our Church who might equip entire stations? Are there not others who will say, "I will build a hospital," "I will take a dormitory"? Some day American business men will show the same interest in the evangelization of Africa as the business men of the European powers are displaying in its industrial and commercial development.

**Prayer.**—There must be a mighty outpouring of prayer. This really must come first. The obstacles before us are seemingly insuperable. The magnitude of the task

staggers us. Christ, Who saw the end from the beginning, gave prayer as the key to the solution. "Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest." A great army, potent with divine energy, awaits its thrusting forth through the passionate praying of an awakened Church. Dr. Jowett says: "By prayer we help to distribute the energies of God." And if our forward going be in the power and with the impact of prayer, we may well say with the poet:

"On the far reef the breakers
Recoil, in shattered foam.
Yet still the sea behind them
Urges its forces home.
Its chant of triumph surges
Through all the thundrous din—
The waves may break in failure
But the tide is sure to win!

O mighty sea, thy message
In clinging spray is cast;
Within God's plan of progress
It matters not at last
How wide the shores of evil,
How strong the reefs of sin—
The waves may break in failure
But the tide is sure to win!

# Appendix 1

## A Condensed Statement of the Political History of the Belgian Congo.

As early as 1482, Diogo Cam, a Portuguese explorer, had discovered the mouth of the Congo river, from which the entire region takes its name. But is was not until four centuries later that Henry M. Stanley made his famous voyage from Nyangwe down the Congo to the Atlantic, which he reached in August, 1877. This achievement, in the face of many perils, marked the beginning of a new era in the development of Africa. It opened Central Africa to the world.

**The Conference at Brussels in 1876.**—While Stanley was engaged in this enterprise, a three days' conference was called by King Leopold II., the Belgian sovereign, to meet in Brussels in September, 1876, for the purpose of discussing schemes for opening the interior of Africa to commerce, civilization, and scientific research. Politicians, geographers, travelers, and philanthropists, representing Belgium, England, France, Germany, Italy and Russia, were in attendance. The outcome of this notable conference was the formation of an International African Association, as a central organization for the National Committees, which it proposed to set up in eleven European countries, together with one in the United States. The Belgian delegates were the most numerous. Gradually the other countries withdrew their support, or remained inactive, and the Belgian Committee, under the direction of King Leopold, supplied nearly all the funds, and soon became the sole director of the purposes of the Association. "The philanthropic efforts of His Majesty

the King of the Belgians, if they meet with the support they deserve, although not either of a missionary or of a commercial character, must materially assist in opening up the country," wrote Commander Cameron, who had lately returned from his journey across the continent.

**Early Operations.**—In 1877, the Belgian National Committee sent out its first expedition, having for its object "the planting of stations on the west side of Lake Tanganyika, and the improvement of communications between them and Zanzibar, with a view to promoting scientific inquiries, befriending all travellers, and as an ulterior aim, suppressing the slave trade by 'civilizing influences.'" Disaster after disaster overtook the expedition until by 1879 only one station was established on the east coast of the lake.

**The Committee for the Study of the Upper Congo.**—In the meantime Stanley had made his startling announcement of the success of his exploration. This brought about a reshaping of the International Association. King Leopold called another conference to meet in Brussels, in November, 1878. Stanley was present. It was decided that Stanley should lead an expedition to obtain accurate information about this new country. Funds were immediately subscribed, the subscribers to the fund assuming the name and title of The Committee for the study of the Upper Congo. King Leopold became its president. From this time the International Association dropped out of sight. "The enterprise," says Wauters, "was conducted with the most feverish activity and in the greatest secrecy. If, after its ambitious and original conception, anything else could be surprising, it was the rapidity, the discretion, and the orderliness with which it was realized." The end of July, 1881, Stanley, after pushing his way over mountains and through jungles, reached Stanley Pool, only to find that

M. de Brazza had preceded him and had claimed the north side for France. Leopoldville was established by April, 1882, and Stanley penetrated as far as Lake Leopold, which he discovered and named. Then illness forced him to return to Europe.

**Stanley's Second Expedition** —By December 20, 1882, Stanley was again at the mouth of the Congo. Within one year's time he had established several new stations, the last being at Stanley Falls, 1,068 miles beyond Leopoldville. In addition, he had negotiated "treaties made with 450 independent African chiefs, whose rights would be conceded by all to have been indisputable, since they held their lands by undisputed occupation, by long ages of succession, by real divine right," and who, "of their own free will, without coercion, but for substantial considerations, reserving only a few easy conditions, had transferred their rights of sovereignty and of ownership to the Association." In April, 1884, the United States Government accepted, as did other Governments afterwards, the assurance in the Association's declaration that, "by treaties with the legitimate sovereigns in the basins of the Congo and the Niari-Kwilu, and in adjacent territories upon the Atlantic, there had been ceded to it the territory for the use and benefit of Free States established and being established, under the care and supervision of the said Association, in the said basins and adjacent territories to which cession the said Free States of right succeed.

**The Berlin Conference of 1885.**—Difficulties over the territory on either side of the Congo soon arose between France, Portugal and the Congo Asscіation. Accordingly it was determined to hold an International Conference at Berlin to deal with this question as well as other West African affairs. Fourteen powers were represented at this Conference, which was presided over by

Prince Bismarck. To these was added, at the final sitting, the newly recognized International Association of the Congo. The first sitting was held on November 15, 1884, and the tenth and last on January 26, 1885. The discussions and proposals of the Conference were embodied in a General Act of thirty-eight articles, and were signed, "in the name of Almighty God," on February 26, and ratified on April 19th, by all but the United States Government, which was unwilling to assume responsibilities that might be troublesome.

**The Berlin General Act.**—The first article declared that throughout "the basin of the Congo, its mouths and circumjacent regions," "the trade of all nations shall enjoy complete freedom." The fourth article laid it down that "No Power which exercises or may exercise sovereign rights in the above mentioned regions shall be allowed to grant therein either monopoly or privilege of any kind in commercial matters." The sixth article provided that "all the Powers exercising sovereign rights or influence in the aforesaid territories pledge themselves to watch over the preservation of the native populations and the improvement of their moral and material conditions of existence, and to work for the suppression of slavery, and especially of the slave trade; they shall protect and befriend without distinction of nationalities nor of creeds all institutions and religious enterprises, scientific or charitable, created and organized to these ends or aiming to instruct the natives and to make them understand and appreciate the advantages of civilization. *Christian missionaries, scientists, explorers, their escorts, property and collections shall be equally the object of a special protection... Liberty of conscience and religious tolerance are expressly guaranteed to the natives as well as to subjects and foreigners. The free and public exercise of all creeds, the right to erect religious edifices and to organize missions belonging to all the creeds shall be submitted to no restriction nor hindrance.*" Such are

some of the most important articles which the fourteen Powers solemnly pledged their word to uphold.

**The Congo State Established.**—On August 1, 1885, the new Congo State took to itself the title of The Independent Congo State. On April 28, 1885, the Belgian Chamber of Deputies, and two days later, the Senate, acquiesced in the request of the King to become the Sovereign of the Association, declaring that "His Majesty Leopold II, King of the Belgians, is authorized to be Chief of the State founded in Africa by the International Association of the Congo." Thus did Leopold gain control of that vast territory with its immense wealth. He became the absolute monarch of the Congo. He issued the decrees by which the Congo was to be administered. His appointees were his abject slaves.

**The Royal Program.**—The years 1885-1889 were devoted by Leopold to the developing of the machinery, financial, military, and political. The Royal Program was divided into three parts:

1. The extermination of the Arabs, for the double purpose of establishing his reputation for philanthropy and to gain the vast ivory wealth of the Arabs. This was entirely successful.

2. The conquest of the Sudan. This was a failure.

3. The conversion of the Congo Basin, with its enormous riches, and its human inhabitants, into the private property of the King. This, too was successful.

To carry out this third part two expedients were resorted to. First, the State reserved to itself, as a private domain, all "vacant ground," that is, all the territory of the Congo, excepting only the sites of the native villages and the gardens of such villages. The natives were allowed to gather the products of the country, notably rubber and ivory, only on the condition that they brought them for sale to the State for whatever the latter was pleased to give them. As

regarded alien traders, they were prohibited from trading with the natives. Second, of course it was impossible for such a monopoly of trade to exist forever. The traders raised a protest. Therefore, large financial corporations, known as Concessionaire Companies, or Proprietary Companies, were distributed throughout the country, the State retaining, in most cases, half shares. On September 21, 1891, a secret decree was sent to the Congo laying down as a paramount duty of the officials of the "Congo Free State" to raise revenue, "to take urgent and necessary measures to secure for the State the domainial fruits, notably ivory and rubber." Other secret documents were sent to the management in the Congo, among them one allowing "bonuses" proportionate to the cost of the exploitation to those concerned with forest exploitation. These "bonuses" were given on both ivory and rubber. In other words, the more rubber and ivory an agent made his section produce, the higher was his commission. In January, 1897, the following circular was issued by the Governor-General Wahis: "Where the natives refuse obstinately to work, you will compel them to obey by taking hostages."

**Atrocities.**—Such a program must inevitably lead to abuses. Lord Landsdowne, of England, denounced the Congo system as "bondage under the most barbarous and inhuman conditions, maintained for mercenary motives of the most selfish character." A Conan Doyle said: "But when we read of the ill-treatment of these poor people, the horrible beatings, the mutilation of limbs, the butt-endings—facts which are vouched for by witnesses of several nations and professions, backed by the incorruptible evidence of the Kodak—we again ask by what right are these things done? Is there anywhere any shadow of justification for the hard yoke which these helpless folk endure? What a story! What possible compensation can Europe ever make to these unhappy wards whom she has abandoned to

what a Belgian judge of the Congo has described as the 'most relentless and most hateful tyrants that ever disgraced the name of humanity!'"

**Exposure.**—For nearly two decades this diabolical program of systematic exploitation was carried on. But it could not be hid for all time. The European press soon was full of statements of English travelers, and others, about the scandalous management, tribal troubles, and coercion of natives by traders and Congo officials. But the main credit of the exposure of these atrocities rightfully belongs to the Protestant missionaries. The Catholic missionaries were strangely silent. Lord Cromer, of England, said: "Even the most hardened skeptic as regards the utility of missionary enterprise will not, I think, be prepared to deny that to the missionaries, in conjunction with Mr. Morel, the main credit accrues of having brought home to the British public, and eventually to the public of Europe, the iniquities which, but a short time ago, were being practiced under European sanction in the heart of Africa." The part played by our own missionaries, notably by Dr. W. M. Morrison, is well known to the Church and to the world. Public opinion became so thoroughly aroused that a Commission of Inquiry was appointed, composed of a high Belgian majistrate, the President of the Court of Appeals in Boma, and a Swiss. The report of this Commission was in substantial agreement with that of English Consuls, travellers, and missionaries.

**King Leopold's Attitude.**—Leopold, upon publication of this report, declared that his motive had always been philanthropic rather than commercial, that he was glad the "abuses" had been exposed, and that he would devise means to carry out the proposals of the Commission. Little faith was placed in his statements.

**Belgium Annexes the Congo.**—In 1908, a treaty between King Leopold and Belgium, ceding the Congo Free

State to Belgium, was accepted by the Chamber and the Senate. Leopold refused to be responsible for the Congo Free State debt of nearly twenty-three million dollars.

**Leopold's Death.**—On December 7, 1909, Leopold II died. His death created everywhere the hope that "the people of Belgium would have an awakening of conscience, and attempt to do away with the wholesale butchery and slavery in Africa that brought them as a civilized and Christian nation to shame before the whole world."

**King Albert's Accession.**—The succession of His Majesty, King Albert, marked the beginning of a brighter page in the history of the Congo. Many reforms have been sincerely effected, but the page will not be wiped clean until that relating to religious freedom is carried out. Article 6, of the Berlin Treaty, is still flagrantly violated.

**A Luebo Deacon and Family**

# Appendix 11

## A Libel Suit

**The Trial of Rev. W. M. Morrison, D. D., and Rev. W. H. Sheppard, D. D.**—One of the monopolistic Concessionaire Companies set up by King Leopold II, in which he held one-half the stock, was the Compagnie du Kasai, whose headquarters are at Dima. The territory leased to this trading company included, besides much more, all the region in which the American Presbyterian Congo Mission is at work. The methods of exploitation, employed elsewhere in the Congo, soon came into vogue in the Kasai District. For a number of years, the State had been employing the cannibal Zappo-zaps as its instrument for securing natives to be used in forced labor, and to collect tribute in rubber, ivory and goats from the people. Following their brutal instincts the Zappo-zaps began to plunder, burn, and kill. The exposure by our missionaries of these atrocities, for which the State was largely responsible brought upon them the abuse and ill-will of the State.

The Compagnie du Kasai began its operations in the Kasai region about 1903. For several years there was little complaint from the natives. Rubber was plentiful. But, from 1906 to 1909, the situation in the Bakuba country, in particular, had become most distressing. The people were forced to do nothing else but make rubber. A famine threatened them, who were once a prosperous and thrifty people. What was the Mission to do? Sad experience had taught the uselessness of appealing either to the State or the Company. On the other hand, to keep silence, when no one else could or would speak for the natives, was both unjust and inexpedient. It was felt that the friends at home ought to know this situation so deeply affecting our

work of our Christian people. Therefore, a short article, setting forth the conditions, appeared in the January issue, 1908, of the *Kasai Herald*, of which Dr. W. M. Morrison was the editor. The article was written by Rev. W. H. Sheppard who, by reason of his residence at Ibanche, had first hand knowledge of what was occuring in the Bakuba Kingdom. No exception was taken to this article until some six months later when this region was visited by the British Consul. The Government then knew that something would have to be done. They then fixed on this article in the *Kasai Herald*, and the Compagnie du Kasai was instigated to bring suit against Dr. Morrison, the editor, and Dr. Sheppard, the author of the article. The amount sued for was $16,000.00.

**The Trial.**—The place for the trial was set at Leopoldville, nearly one thousand miles from the scene of the troubles. There is no doubt that this injustice was done in order to make it difficult for the Mission to produce its witnesses. Had the trial been conducted at Luebo, hundreds of witnesses could have been produced easily. The Bakuba are very conservative and do not travel much beyond their own borders.

In the meantime, friends at home and in England were at work on behalf of our missionaries. Rev. S. H. Chester, D. D., Secretary of Foreign Missions, brought strong pressure to bear on the Government at Washington, which dispatched word to Belgian Government requesting a change in the time of the trial from July to September, which would enable our missionaries to prepare their defense. In England, Mr. Robert Whyte, that loyal friend of the Missions, secured the services of M. Emile Vandervelde, an eminent lawyer and prominent member of the Belgian Parliament, who had often raised his voice in protest against the Leopoldian regime and who offered to defend

Messrs. Morrison and Sheppard, provided only his traveling expenses were met. The day set for the trial was September 24, 1909. The presence of the American and British Consuls, and the advocacy of M. Vandervelde, one of the most powerful and influential men in Belgium, was more than the State had looked for. M. Vandervelde's speech in the defense was "a masterpiece of eloquence, invincible logic, burning sarcasm, and pathetic appeal for justice to be done the missionaries and the natives."

**The Results.**—Dr. Morrison and Dr. Sheppard were completely vindicated and the Compagnie du Kasai was forced to pay the costs of the action, which were very heavy. Another result was the vindication, before a Congo tribunal, of the truth of what had been proclaimed for years regarding the situation in that unfortunate land. It brought about a lessening of the rubber pressure in the Kasai region. It proved to the natives that the missionaries were willing, if necessary, to suffer for them. It proved, also to the world that our missionaries were not prompted by any merely religious or political motives, with which they had been so persistently charged, but had been compelled to oppose the existing regime from purely unselfish and humanitarian reasons.

It is only just to add that for a number of years now only the most cordial relations have existed between the Compagnie du Kasai and our Mission.

The Luebo Missionary Conference of Congo Societies, 1918

## Appendix III

The following Missionary Societies are at work in the Congo Belge:

A. B. F. M. S.—American Baptist Foreign Missionary Society.
A. I. M.—Africa Inland Mission.
A. P. C. M.—American Presbyterian Congo Mission.
B. M. S.—Baptist Missionary Society (English).
C. B. M.—Congo Balolo Mission (English).
C. I. M.—Congo Inland Mission.
C. & M. A.—Christian and Missionary Alliance.
D. C. C. M.—Disciples of Christ Congo Mission.
G. M.—Garanganze Mission (Arnot's Mission).
H. A. M.—Heart of Africa Mission.
M. E. C. M. (N).—Methodist Episcopal Congo Mission (Northern State).
M. E. C. M. (S).—Methodist Episcopal Congo Mission (Southern States).
M. B. M.—Memorial Baptist Mission (American).
S. M.—Swedish Mission.
W. B. M.—Westcott Brothers Mission (English).

In addition to the above, the Belgian Protestants, two bodies of Swedish Baptists, and the Ubangi-Shari Mission (American Brethren) are planning work but have no stations; and the Seventh-Day-Adventists have opened work recently at Kigoma, in the new Belgian Occupation on the Eastern shore of Lake Tanganyika.

## STATISTICS FOR 1919 OF CONGO MISSIONS

| | Founded | Missionaries | Native Evangelists | Mission Stations | Outstations | Organized Churches | Communicants | Physicians | Nurses | Hospitals | Dispensaries |
|---|---|---|---|---|---|---|---|---|---|---|---|
| A. B. F. M. S. | 1884 | 43 | 376 | 10 | 165 | 36 | 5486 | 6 | 2 | 1 | 5 |
| A. I. M.* | | | | | | | | | | | |
| A. P. C. M. | 1890 | 48 | 689 | 6 | 523 | 10 | 19206 | 3 | 3 | 1 | 2 |
| B. M. S. | 1879 | 92 | 898 | 14 | 902 | 10 | 8232 | 5 | 6 | 4 | 7 |
| C. B. M. | 1889 | 42 | 46 | 7 | .. | .. | 3980 | .. | .. | .. | .. |
| C. I. M. | 1912 | 16 | 6 | 2 | 10 | 2 | 50 | .. | 2 | .. | 2 |
| C. & M. A. | 1891 | 27 | 227 | 5 | 198 | 10 | 3172 | .. | .. | .. | .. |
| D. C. C. M. | 1899 | 29 | 422 | 4 | 262 | 14 | 5140 | 4 | 1 | 3 | 3 |
| G. M. | 1881 | 16 | 60 | 5 | 25 | 8 | 150 | 1 | .. | 1 | 2 |
| H. A. M. | 1913 | 21 | 40 | 6 | 12 | 6 | 1000 | .. | 2 | .. | 1 |
| M. E. C. M. (N) | 1911 | 16 | 23 | 4 | 19 | 4 | 161 | 1 | 1 | 1 | 2 |
| M. E. C. M. (S) | 1914 | 14 | 25 | 2 | 12 | 2 | 200 | 1 | 1 | 1 | 2 |
| M. B. M.* | | | | | | | | | | | |
| S. M. | 1886 | 65 | 242 | 10 | 221 | 10 | 4760 | 1 | 14 | 1 | 10 |
| W. B. M.* | 1896 | | | | | | | | | | |
| Total..... | | 429 | 3054 | 75 | 2349 | 112 | 51537 | 22 | 32 | 13 | 36 |

*Statistics unavailable

†Excluding statistics of the A. I. M., M. B. M. and W. B. M.

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## General


Bourne, Fox — *Civlization in Congoland.*

Drummond, Henry — *Tropical Africa.*

Gibbons, Herbert Adams — *The New Map of Africa.*

Johnston, Sir. H. H. — *A History of the Colonization of Africa. By Alien Races*

Morel, E. D. — *The Affairs of West Africa.*

Morel, E. D. — *Red Rubber.*

Nassau, Rev. R. H. — *Fetishism in West Africa.*

Weeks, Rev. J. H. — *Among Congo Cannibals.*

Zwemer, S. M. — *Islam, a Challenge to Faith.*


## Missions


Blaikie, W. G. — *The Personal Life of David Livingstone.*

Bentley, W. H. — *Pioneering on the Congo.*

Du Plessis, J. — *Thrice Through the Dark Continent.*

Fraser, Donald — *Winning a Primitive People.*

Harris, J. H. — *Dawn in Darkest Africa.*

Johnston, Sir H. H. — *George Grenfell and the Congo.*

Mackenzie, Jean — *An African Trial.*

Milligan, R. H. — *The Jungle Folk of Africa.*

Noble, F. P. — *The Redemption of Africa.*

Patton, C. H. — *The Lure of Africa.*

Sheppard, W. H. — *Presbyterian Pioneers in the Congo.*

Springer, J. M. — *Pioneering in the Congo.*

Williams, H. F. — *In Four Continents.*

# Our Missionaries to the Congo

The following 92 men and women are the representatives of the Presbyterian Church in the United States in her mission work in the Congo. There are doubtless some inaccuracies, but we have done the best we could according to the records we have. The second of the two dates following any name indicates the termination of the period of service. Cases of death in service are indicated so far as the facts are known, by an asterisk following the second date.

Acknowledgment is made to "B. Martin," whose list of our missionaries to the Congo, as given in her loose leaf scrap book, *"The Call of the Wild African,"* has been used in preparing the following list.—J. I. A.

Adamson, Rev. George D., Scotland, 1891-1894.
Adamson, Mrs. George D., Scotland, 1891-1894.*
Allen, Mr. James Woodruff, Missouri, 191
Allen, Mrs. Mildred Montgomery, Missouri, 1912—
Arnold, Mr. Thomas Jackson, Jr., West Virginia, 1912-1920.
Arnold, Mrs. Carolina Hutson Martin, South Carolina, 1918-1920.
Bedinger, Rev. Robert Dabney, Virginia, 1911—
Bedinger, Mrs. Julia Smith, North Carolina, 1916—
Cleveland, Rev. Roy Fields, Texas, 1013.
Cleveland, Mrs. Lenoir A. Ramsey, Texas, 1913—
Coppedge, Dr. Llewellyn Jackson, North Carolina, 1906-1918.
Coppedge, Mrs. Coralie Guibert Lobdell, Mississippi, 1912-1918.
Crane, Rev. Charles LaCoste, Georgia, 1912—
Crane, Mrs. Louise Dixon, North Carolina, 1912—
Crowley, Rev. J. S., Louisiana, 1896-1902.
Crowley, Mrs. Sophia Wright, Tennessee, 1897-1902.
Daumery, Mr. T., Belgium, 1913.
Daumery, Mrs. Nellie Balty, Belgium, 1915—
De Yampert, Rev. Lucius A., Alabama, 1902-1918.
De Yampert, Mrs. Lillian Thomas, Alabama, 1894-1918.
Dowsett, Mr. England, 1913-1914.
Edhegard, Mrs. Grace Miller, Kansas, 1916-1918.
Edmiston, Rev. Alonzo Lemore, Tennessee, 1904—
Edmiston, Mrs. Althea Brown, Mississippi, 1902—

Fair, Miss Elda M., Pennsylvania, 1913—
Fearing, Miss Maria, Alabama, 1894-1918.
Hawkins, Rev. H. P., Mississippi, 1894-1910.
Hillhouse, Mr. W. Laurens, Georgia, 1913—
Howard, Mr., Scotland, 1910-1912.
Kellersberger, Dr. Eugene Roland, North Carolina, 1916—
Kellersberger, Mrs. Edna Bosche, North Carolina, 1916—
King, Dr. Robert Rogers, Arkansas, 1915—
King, Mrs. Margaret Van Leacourt, Belgium, 1913—
Kirkland, Miss Mary Elizabeth, Texas, 1917—
Lapsley, Rev. Samuel Norvell, Alabama, 1890-1892.*
Larson, Miss Emma E., Minnesota, 1920—
Longenecker, Rev. Hershey, Missouri, 1917—
Longenecker, Mrs. Minnie Carolina Hauhart, Missouri, 1917—
McElroy, Rev. W. Frank, Texas, 1915—
McElroy, Mrs. Jane McCrummen, Texas, 1915—
McKee, Rev. George T., Arkansas, 1911—
McKee, Mrs. Elsie Maxfield, Arkansas, 1911—
McKinnon, Rev. Arch Cornelius, Arkansas, 1912—
McKinnon, Mrs. Eva Mabel King, Arkansas, 1912—
McQueen, Rev. John Christy, Louisiana, 1912-1913.
McQueen, Mrs. Urilda Breedlove Rodd, Louisiana, 1912-1913.
Martin, Rev. Motte, Texas, 1903—
Martin, Mrs. Bessie L. Sentell, Louisiana, 1909—
Miller, Mrs. Jennie Merle Little, Georgia, 1909—
Morrison, Rev. William McCutchen, Virginia, 1896-1918.*
Morrison, Mrs. Bertha Stebbins, Louisiana, 1906-1910.*
Phipps, Rev. Joseph, Pennsylvania, 1895-1910.
Pritchard, Dr. Joseph G., Mississippi, 1910-1913.
Rochester, Rev. Adolphus A., Alabama, 1906—
Rochester, Mrs. Kate Annie Taylor, Alabama, 1906-1914.*
Rogers, Miss Ruby, Texas, 1919—
Rowbotham, Rev. Arthur, England, 1892-1894.
Rowbotham, Mrs. Arthur, England, 1892-1894.
Savels, Rev. J., Belgium, 1919—
Savels, Mrs. J. Belgium, 1919—
Schlotter, Mr. Bruno M., Georgia, 1915—
Scott, Mr. William Brown, Scotland, 1906-1915.
Scott, Mrs. Rachael Boyd, Scotland, 1911-1915.
Setzer, Mr. Auburn H., North Carolina, 1913-1915.
Setzer, Mrs. Virginia Ragland, Texas, 1913-1915.
Sheppard, Rev. William H., Virginia, 1890-1910.
Sheppard, Mrs. Lucy Gantt, Alabama, 1894-1910.
Sieg,, Rev. J. McClung, Virginia, 1904-1918.
Sieg, Mrs. Grace Olcott Sands, Virginia, 1904-1918.
Slaymaker, Mr. Henry Calvin, Virginia, 1903-1903.*
Smith, Rev. Plumer, Missouri, 1912—
Smith, Mrs. Kate Russell, Missouri, 1915—

Snyder, Rev| DeWitt W., New York, 1892-1902.
Snyder, Mrs. May Heigenbotham, New York, 1892-1896.*
Snyder, Mrs. Gertrude L. Wood, Massachusetts, 1899-1901.
Stegall, Mr. Carroll Richards, Georgia, 1915—
Stegall, Mrs. Sarah E. Valdes, Cuba, 1915—
Stevens Rev. Neil Graham, North Carolina, 1912-1915.
Stevens, Mrs. Annia Laurie Musser, Virginia, 1912-1915.
Stixrud, Dr. Thomas T., Norway, 1914—
Stixrud, Mrs. Mary Etta Parks, Missouri, 1917—
Vass, Rev. L. C., North Carolina, 1898-1910.
Verner, Rev. S. Phillips, South Carolina, 1896-1899.
Vinson, Rev. T. Chalmers, Texas, 1912—
Vinson, Mrs. Nan Wharton, Texas, 1916—
Washburn, Rev. Hezekiah M., Kentucky, 1912—
Washburn, Mrs. Lillie Cuthbert Chrisman, Kentucky, 1912—
Wharton, Rev. Conway Taliaferro, Texas, 1915—
Wharton, Mrs. Ethel Taylor, Texas, 1915—
Wilds, Rev. Hugh, South Carolina, 1912—
Wilds, Mrs. Luscille Balfour Keller, South Carolina, 1919—

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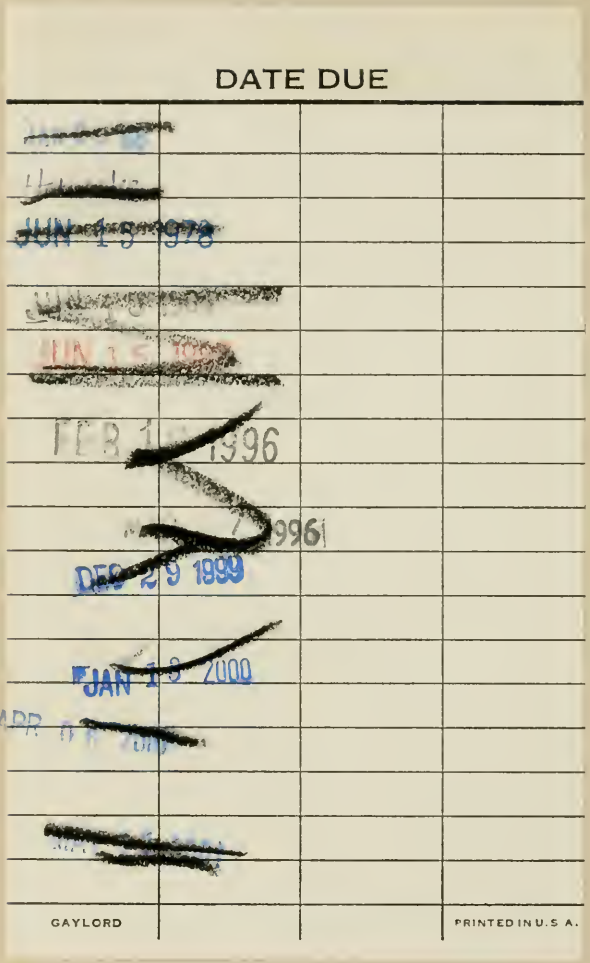
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